



THE  
**EDUCATION OF NATURE;**  
NOT THE  
**POPULAR MISDIRECTIONS.**

TRACT No. 2—To be followed by several others, for the continuation of the work nobly commenced by the authors of the Essays and Reviews and by Dr. Colenso, in his books on the Pentateuch and the Book of Joshua.

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**By TH. BERIGNY, M.D., &c.**

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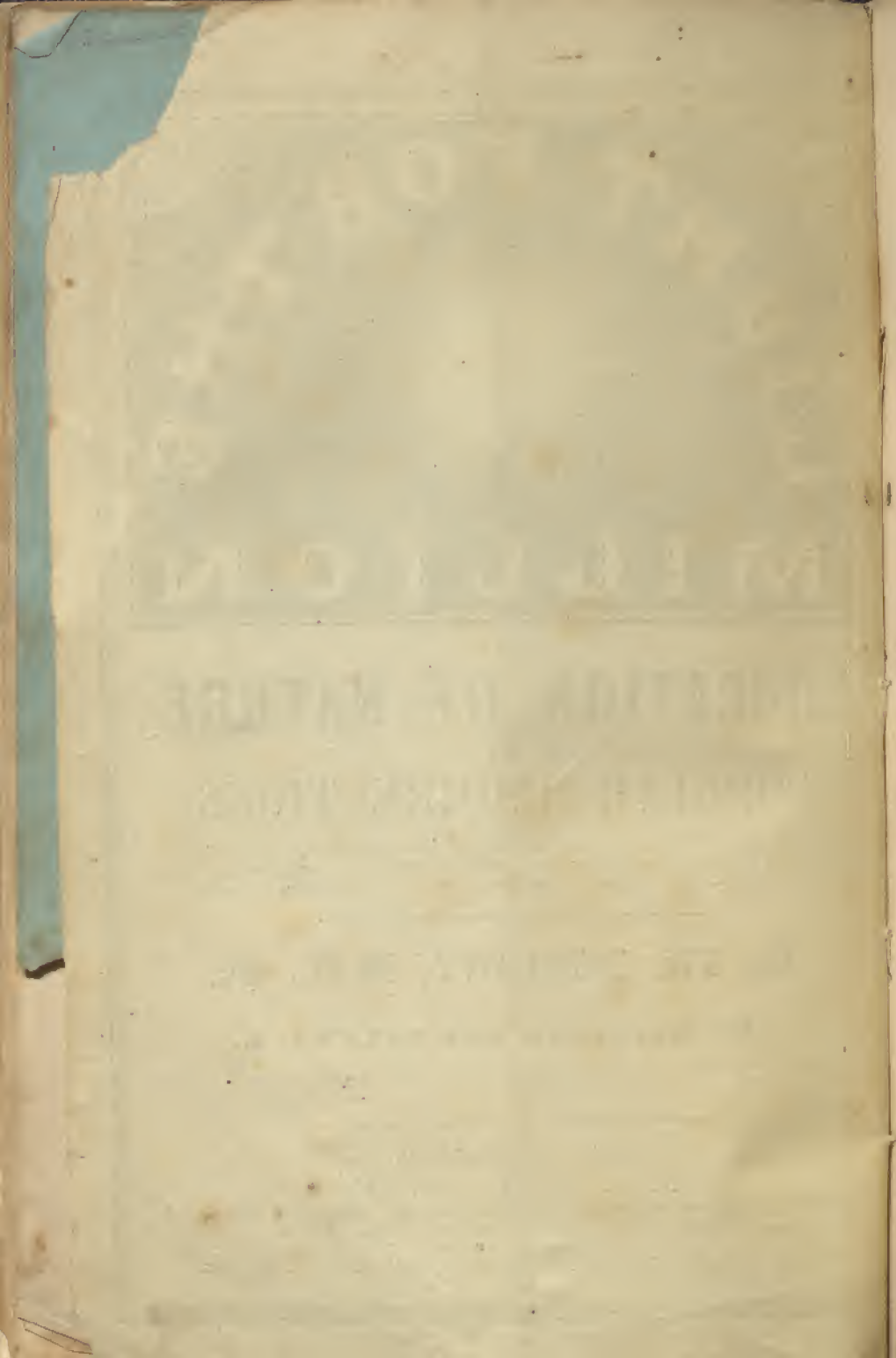
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*H. H. Pearce*  
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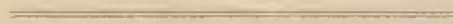
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## INTRODUCTION.

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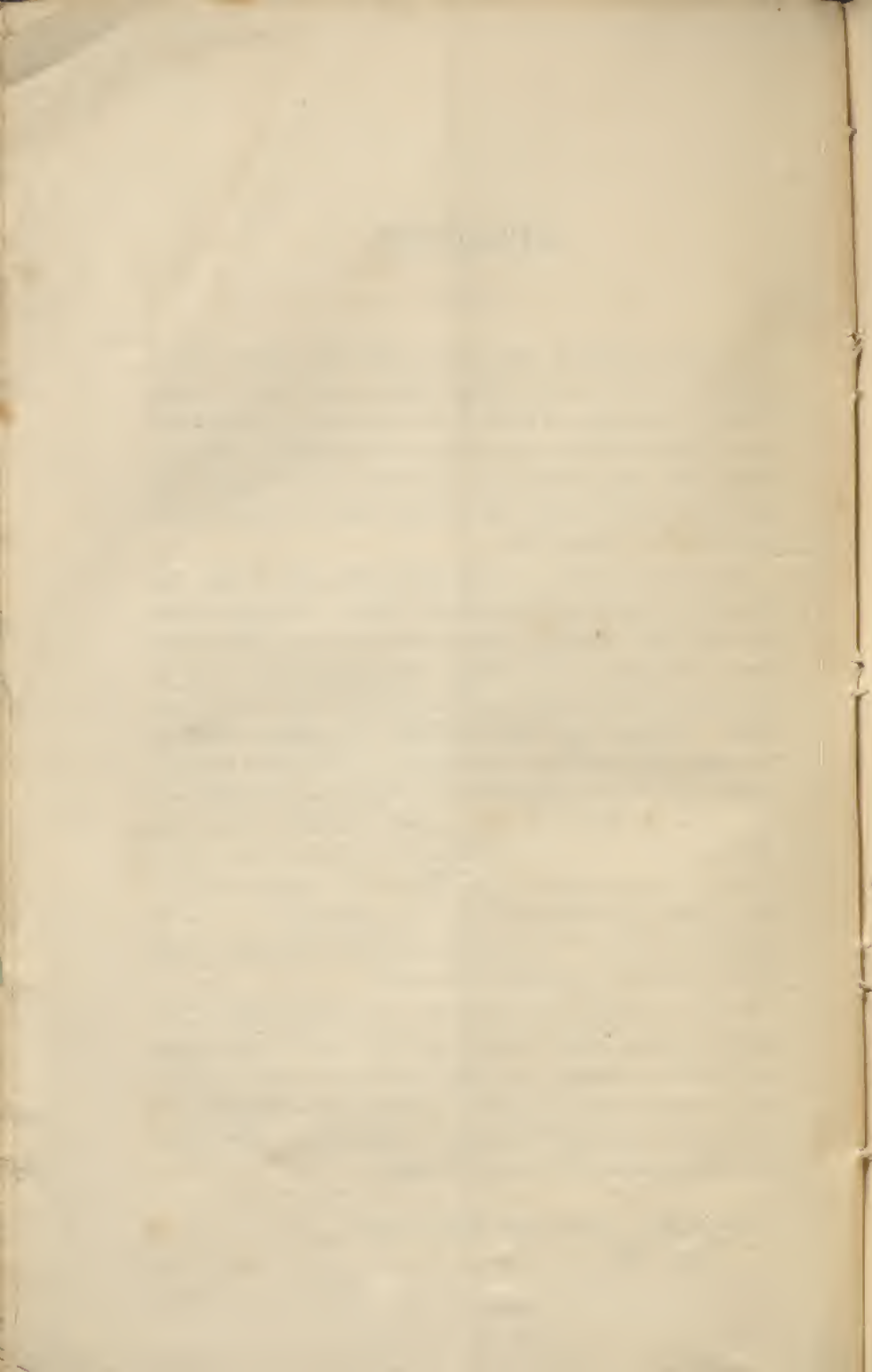
THE Author intends to bring forth before the British Nation a series of Lectures upon various subjects, and thereby present in their own language, of which he was ignorant when twenty-five years of age, how he has come to the conclusion that, civilization being upon wrong foundations, no reform will be fraught with permanent benefit, unless the primary cause of social evils be eradicated, *i. e.*, Superstition.

He is not of the class of philosophers who acknowledge that the people must have something false to believe when they cannot have the truth: he holds scepticism as the most fertile ground for the cultivation of knowledge, truth, and wisdom, and he believes that evidence has no authority where there is no honest doubt. Popular faith that indolently contemplates itself as Narcissus at the fountain, is the atrophy of men's higher faculties, the baneful virus inoculated into the blood of human childhood; it has been the Harbinger of a gospel of fatality, despair, and offensive exclusiveness, for the defence of which, men have carried on destructive wars, and are now wasting their valuable energies. Knowledge on the contrary, being the impressions received by substantial, real, and intellectual evidences, will alone restore religious harmony throughout the world.

It will be noticed, he apprehends, that his dictionary of the English idiom is rather limited, and the French phraseology disagreeably prevailing; his object, however, is not to exhibit literary attainments, but to avow fearlessly, his sentiments in a pertinent and significant language, to which he has been driven by public injustice, and the love of truth.

127 COLLINS STREET EAST, MELBOURNE.

July, 1863.



## THIRD LECTURE.

(DELIVERED BEFORE THE TRUTH-SEEKERS' FREE DEBATING SOCIETY,  
ON JUNE 28, BY DR. BERIGNY.)

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### SEVEN STEPS TO EDUCATION.

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On the maternal bosom the mind of nations reposes; their manners, prejudices and virtues—in a word, the civilization of the human race—all depend upon maternal influence.—(*Education of Mothers*, by Aimé Martin.)

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THE object of my last lecture (or Tract No. 1), was to impress upon the human mind that the Religion of God as given to man through Nature's revelations, is obedience to her laws. The question now presented is how to determine the knowledge of these laws? The answer is, by education man will be gradually provided with the knowledge of these laws. Nature always tends to progressive development in all she originates under the superintendence of a wise Providence; Nature always moves in circles, and ascends in spirals; Nature abhors contrast and disorder, as well as inertia, and her laws of motion are everywhere the harbingers of higher developments, and better future. The question now is, to enter fully into the subject of Education.

What do we mean by education? The arrangement of crude materials into form and harmony; the careful nursing and judicious training of human childhood, and weaning the advancing mind from the un-nutritious authority of past ages and ancient testimony. Mankind is hardly out of its cradle of education when it shrinks from self-reliance and clings to antiquity; it is as the infant child, frightened by the sea-side, with the horizon of immensity before him, who rushes back to its mother

for protection. The promoters of natural education have a strong battle to fight against the disordered elements of social chaos, while christendom is yet in the swaddling clothes that even forbid this infantile temerity.

Education is the lever which raises social manners into intelligence and loveliness; that which is beautiful in its perfection is only to be arrived at by the unfolding process which nature gives to every flower during its growth; so the innate faculties bound up in the germ of youth which have been so long smothered by artificial culture and overwhelmed in the current tending towards public approbation. Through theological systems of salvation the human mind has been cramped, as the female organ of locomotion is hindered in China by the fashionable appliance of tight shoes. Curiosity, instead of enticing man to fall, as the first pair are supposed to have done, is that divine shoot that will expand its numerous ramifications when man has developed the tree of manhood which will put forth the delicious fruits of knowledge, and exhale the fragrance of individual conviction. Our common school education soon disgusts the young inquisitive mind when it has no other authority to invoke but that of musty books and gloomy creeds—foreshadowers of discouraging prospects. The idea that book-learning is education, and university degrees instruction, must be dispelled as a fiction dangerous to the future welfare of mankind, to give place to a higher moral, physical, intellectual, and social development, upon which foundation depends integrity, strength, intelligence and merit, the combined elements of universal happiness.

Our popular systems of education stay the requirements of the mind, and turn its energies to material gratifications—fictitious possession of wealth never enjoyed, but tempting the needy; whereas education excites all the faculties to activity, and keeps up increasing desires for improvement and knowledge, that are fraught with new gratifications, new contemplations, new feelings, and new happiness.

Conventionalism, the counterfeit of education, tramples upon individual sovereignty; it enslaves, degrades and oppresses the poor, after they are inculcated at school with superstitions that train them to pay an extravagant tribute of respect to their enslavers, oppressors, and destroyers of their rights. The victims of that system are called "criminals," "prisoners," "vicious, ignorant mechanics," "rough farmers," and "narrow-minded shopkeepers," while the victimizers are stylishly and pompously termed "holiness," "lordship," "grace," "most reverend," "doctors," &c. The emblem of the former is a swarm of tottering mules under heavy burdens, and the symbol of the latter a party of sanctimonious drivers. The deception is main-



tained with no end of sermons, recommendation of faith in the Lord Jesus Christ, and the license of eternal salvation for passive obedience and non-resistance to the yoke of slavery,—the crop that promises a rich harvest if the Nemesis of “infidelity” make none of its ravages.

The object of education is to restore humanity to social equilibrium through more adequate respect to labour and industry, and less unmerited homage for useless and expensive social articles. Those that require most the blessings of such reform are the governing, oppressing instruments of corruption and degradation, whose time of probation will be more dreadful for being delayed; these misdirecting classes, relying upon the broken reed of popularity, are generally selfish, mercenary,—aiming at social distinction and power, which, when attained, debar them the more of happiness; whereas, the unpretending, well-balanced mind is unconquerable in his possession, and contemplates his strength in the principles of nature, and—far from anxiously apprehending any rival,—feels an increase of happiness in sharing the blessings of knowledge with others.

Popular education is the grand organization of fraud; separate interests engender mercantile deception, sordid avarice, and individual discouragement, that fill our prisons, asylums and workhouses, and supply armies; in fact, but few of the human family are real useful producers of labour, knowledge, skill, public service, &c., but many are begging, many are obtaining money under false pretences, and many are stealing from the treasure of humanity, and for compensation permit their slippers to be kissed by the oppressed; whereas education, which is a divine law, to be followed in all integrity, will restore to each member of the human family the inalienable rights inherited from nature, for it is a social law that the more these rights are individually understood and freely exercised, the more secure will be the general welfare and peace of the community; and society, ceasing to wrong men, she will cease to be wronged by offenders.

Our present systems of education are accountable for all the contentions and criminalities perpetrated upon earth. Reason has been long condemned and banished, whilst pernicious doctrines, fortified by battlements of dismal institutions, are intimidating the weak and dissatisfied mind. Presumption, ignorance, bigotry and tradition are the salaried pedagogues who strive with vain pride for their maintenance at the university of Saint Custom, and mar the happiness of their candid students. The crumbling scaffolding of popular superstitions is no sooner assailed by chivalrous thinkers and promoters of natural religion, than Hypocrisy, the favorite of emperors and queens, clothed in

serene robes, and sitting in the temple of "religion," excites the credulous mass to resist progress by the opprobrium of a hard name, and thus nourish popular aversion for public benefactors.

The purpose of education in our day is twofold ; firstly, to obstruct the vicious tendencies inherited from progenitors, and secondly, to prepare the human mind for a higher state of being by developing the fundamental characteristics bestowed by a wise Providence ; and this is not the work of colleges nor universities, for these superficial and shallow institutions only make secularists, bigots, eloquent sermonizers, learned advocates of falsehoods, and they fail to make men who will officiate as pioneers of human progress : this alone is the work of education, commenced by virtuous mothers, seconded by wise fathers, continued by intellectual development, and terminating by social experience and self-cultivation. Seven steps mark the graduating degrees of this grand philosophy :—

- 1st. Congenial matrimonial union.
- 2nd. Education of wives through husbands.
- 3rd. Influence of mothers on their offspring.
- 4th. Moral education of children.
- 5th. Physical education of children.
- 6th. Intellectual education of youths.
- 7th. Social education of men.

The first step to education is Obedience to the second commandment of God, *i.e.*, conjugal love by two congenial minds, and healthy pair. The regeneration of humanity, unless commenced there, will be a failure. If there is no human happiness separate from congenial association, there can be no true man out of matrimonial lust and fashionable contracts. Man may possess a harem of women, have joyous mistresses, marry a venal virgin with disparity of age, but he shall never command, without mutual affinity, that love which is the only fountain of superior offsprings. If he be not the nominal father of his uncongenial wife's children, it is impossible but that the undesired maternity should produce from legal adultery anything but a sickly, degenerated, mentally deformed creature, well disposed to take his revenge for thus being launched upon society grossly made up. Divorce is a divine law of rectification, and an obligation enjoined to all mistaken pairs, and must be obeyed, to put a stop to a generation of imbeciles, sectarians, hypocrites, and wretched beings. Premature marriage between congenial partners should also be avoided, as it is a fact observed that nearly all great men and women were born from parents between 30 and 40 years of age, and the

children of young parents are feeble, delicate, and though precocious they invariably fail to be remarkable. Prolonged courtships are ridiculous; prejudicial to manners, and detrimental to mind and health. The maxim that love is blind is the inversion of a truism, but it is desirable that young men and women should long several years for conjugal union, so that their energies be directed upon self-development, provided that chastity be religiously observed.

The second step to education is, **the education of the wife through husband.** Woman is the shield of humanity, and through woman regeneration is to come. There was a time when women, cattle and horses, were reckoned as the "goods and chattels" of a man's property. There was a time when polygamy was alleged to be a divine institution—(is that time past?)—dispensed for the "favorite people" of God. What has become of his "favoured children"? Enslaved once, subjugated several times, dispersed since, and their nationality gone, as that of ancient nations that also treated angelic females as marketable shares. Polygamy has always been a sure beacon of national ruin, and the nations that remain sole vendors of their daughters—such as the Chinese, Arabs, and Turks, are a sure prize for English, French, and Russian aggrandisement. The sale of a woman in Turkey, China, or Africa is the mortgage of all her offspring to European nations. There was also a time when theologians contended for the refusal of a soul to the sweet members of our sisterhood; and when we reflect upon what has been done by insensible fathers and tyrannical husbands, to degrade woman, and what has been done by the latter to soften human tyranny, it seems to be a long conflict between hatred and love,—between cruelty and gentleness,—between the lion and the lamb; and a constant rolling under the social waves of human agitation, of angular, rough granite pebbles, wrestling with unpolished diamonds for their mutual smoothness. If the British nation is now spreading fast all over the earth, the secret of her greatness, in my opinion and that of many others, does not lie in the belief of the Bible, as once announced by their gracious sovereign, but owing to the respect paid by this nation to mothers and sisters that adorn the family circle, and also to foreign marriages now facilitated by easy transit. The freedom to select husband and wife with nature's consent is a divine right, granted to all except to royal heads. To deny such prerogative to our offspring is fraught with their ruin and degradation, with peril to our descendants and sure remorse to ourselves. To maintain this exception to royal families, is foretelling a sad predicament for monarchy, for nature will not accommodate herself to suit aristocratic pride.



However, if female elevation has already conferred great boons upon the present race of men, it is far from having reached the limits of full justice. The bible, which occasionally presents sublime sentiments that suggest social reform, is not partial to improve woman's condition. "*Thy desires shall be unto thy husband, and he shall rule over thee;*"—nor is the great Paul in advance of the Old Testament, when he says—"I suffer not a woman to teach; man was not created for woman, but woman for man.....*Wives submit yourselves to your husbands.....Let the wives be subject to their husbands in all things.*" We are compelled, therefore, to turn away from the venerated gospels to interrogate venerable nature for better inspiring the many sectarian parents who still sell their daughters to the highest bidder, not for cash, but for the vain gratification of social pride. The will of nature is the will of God: does nature consent to matrimonial union with great disparity of age between the partners? What becomes of the precepts of Christ when he says, "*He that does the will of my father is my brother,*" when a minister legally and "religiously" unites two incompatible hearts, and thus insults both nature and \* \* \*. But of course ministers and priests do not intend to be the brothers of Christ; their business is to elevate him as high as they can, and lower humanity at the same ratio. If the divine teacher (divine, because true and divine are synonymous in real meaning,) is not made to dethrone the Divine, Incomprehensible Providence, it is owing to a conventional provision called mystery, a war engine intended for the *coup de grâce* to the great foe, reason.

Returning from this digression, I continue, and say that in the immediate elevation of the female element lies the reciprocation of elevation of the next generation. Men must at once become better husbands, to make better mothers, who will form better children; men must kindly enlighten the minds of their wives by daily breaking up their dangerous fancies. But if our matrons be irretrievably wedded to the respectable doctrines of vicarious atonement, total depravity and eternal misery, the work must be directed by intelligent fathers upon their daughters, so that by them the ensuing generation may be redeemed from superstitions. It is deplorable that many clear-sighted fathers indolently leave undisturbed the superstitious notions of their beloved wives, not reflecting about the danger they run by thus swelling the list of sectarians with perpetuating narrow-minded descendants who will spread fallacies throughout the world, whilst retarding their own progress. I will remind them that it is the privilege of the male element (as practically experienced by myself in less than half-an-hour previously to marriage,) that man, by his affectionate wisdom



and kind firmness will easily uproot sectarian weeds that stifle the moral and intellectual growth of a chaste companion ; therefore bachelors as well as married men should consider it a religious duty to God and man to reason with their betrothed or wife, and deeply appeal to their highest faculties for answers to all questions suggested by the love of truth and freedom. Oh ! that the minds of mothers be free from sectarian misdirecting influences, and all our social evils and degrading superstitions will be dispersed before the hurricane of a single generation ! How to do it ? Here lies a deep problem !

The third and most indispensable element of education is **the Influence of Mothers !**—the most holy condition of woman is motherhood. By maternity, while woman becomes an object of more sacred regard to her husband, she also becomes a divine representative of *the life-giving fountain* to her helpless offspring. She alone can descend to the level of her pupils' understanding ; she alone is the faithful interpreter of the wants and troubles of the entrusted apprentice ; and her smiling infant intercourse are divine radiations felt by the dumb being ; the influx she transmits from her heart commences to exercise the organs of sentiment until the fulness of time sends forth the good and the great, which is the nobility of manhood. Despise not the truth, O vain man, that the "weaker vessel" must be your strong teacher, your inspirer, and your educator before you become purified from the dross of popular superstitions, prejudices, and falsehoods. Only grant woman a congenial husband, and let this husband have industry enough to provide all her requirements and that of her offsprings : let him possess sense enough to counteract the contamination of old worm-eaten church customs, and a new social order will spring up with the rising generation.

The whole world now comprehends that the influence of woman is traceable in all great national events. It is acknowledged that she has been the inspiring genius of heroes : Napoleon once said, "The future destiny of a child is always the work of his mother." Woman is the queen of her family circle, and her husband is but the viceroy. She shapes the hearts of her children by the reflex of her virtues or vices, as the father develops their perceptions by imparting instruction. She is the family book of moral emotions, the index of happiness and success, and a faithful barometer of family apprehensions. She will furnish her offsprings with the characteristics that will distinguish or doom them in their social relations, either illiterate, or possessing scientific acquirements ; the laws and instruction she imparts cannot be forgotten like the lessons of teachers. Who can easily dispel from his memory the impressions incul-

cated by an affectionate mother? Misdirected though she may have been, still her kind voice is never forgotten; and men are ever too apt to exaggerate maternal authority, even when misapplied.

Let us now consider the fourth step to education, viz., **Moral Education of Children.**

Moral education is the inculcation of kindness, benevolence, gentleness, faithfulness, sincerity, justice, friendship, candour, &c., &c.; but no book, no sermon, no ecclesiastical organization can impart its teaching equal to maternal instruction and example. The man who has had no mother for early moral training is unfortunately situated. "Out of sixty-nine monarchs who have worn the crown of France," says a French philosopher, "only three have loved the people, and these three were brought up by their mothers." Moral education is the domain of mothers exclusively: the new-born infant is like the potter's clay—the skull, almost plastic, reveals an interior still more delicate. If nature moulds the body she intends the mother to be the matrix of the soul. She will make the moral vase susceptible to resist the pollution of popular idolatry, and preserve the flowers of Heaven in the limpid crystal of his mind, or cause this beautiful vessel to be so fragile as to crack in all directions with the scalding theological fusion which condemns it to hold earthly rubbish only. It is true that the evils of initial misdirections will "visit the sins of the fathers until the third and fourth generation," not because it is written in the bible, but because it is resting upon a physiological law—founded upon no human authority,—but revealed by the facts that many children have manifested the characteristics of ancestors even more remote. The character we inherit from our mother is beyond our absolute control; we are low or elevated, enslaved in superstition or free from its shackles, selfish or generous, nearly as our mothers have been. Our moral freedom is the amount of all our individual energies to emerge from all vicious influences, and to work out our own individual divine character, so difficult to develope. The greatest philosopher I know, Andrew Jackson Davis, one whom I venerate as my greatest benefactor, inasmuch as I consider his works as most reflecting the great light of reason upon mental philosophy, thus expresses himself upon the nature of parental influence:—"A child inherits a body and a head at the top of it, and the future man must live in the thus bequeathed habitation. He has inherited somewhat of his father and his mother, and his character will be manifested concordantly therewith. The shape and quality of his ordinary character will resemble the shape and quality of his immediate inheritance.....Man's body is inhe-

herited like a dwelling-house, and he must live in it whether he likes the shape or not. The faculties are the furniture, also inherited with the habitation. It is impossible radically to change a single faculty; in fact, in this world it is hard even superficially to make alteration. Every chair and every sofa, every item of furniture bequeathed to man by his earthly progenitors, is placed in his rudimental house, and he can scarcely move them. He must sit low or stand upright, must breathe and feel and think in accordance with the structure of his habitation, and the arrangement of his furniture," &c.

After this, the subject of man's free will needs no discussion; we comprehend also how it is that so many men and women who can exercise their sense well enough when speaking of pounds, shillings and pence, will maintain that Joshua once stopped the sun, when they have the living revelation of God before their eyes that the sun cannot be made to stand still, when it is immovable! They contend for it because the bible claims this miracle for Joshua! Were there a new edition of the bible published, with a printer's mistake in placing "Jonas" instead of "whale," and *vice versa*, so as to make the former having swallowed the latter, and such edition fraudulently substituted for those now adorning every household in Scotland, it would be blasphemy in that dark region of the earth to question the feasibility of this fact.\* The study of mental insanity will reveal that a deranged mind is the inversion of certain faculties of the understanding; and superstitions are inherited malformations of the organ of veneration. There is no universal brotherhood possible without forbearing hearts and sane minds. Moral education, by subduing our social anomalies and teaching man to live a righteous life, alone will prepare a righteous death. To go further without psychological faculties being developed, is a mischievous speculation, and breathes impostures upon the human family.

To resume our subject—Moral Education of Children commences before birth. If during pregnancy the mother is contemplating in her offspring the pledge of a beloved husband, she imparts to the fœtus the sublime essence of purity; but if associated with an uncongenial partner, she apprehends that her

\* While vindicating my religious principles once with a Scotch lady patient of mine, I was emphatically told by her that I had no more idea of God than (then looking round for some material inspiration towards the fireplace) "*than that poker!*" Her learned governess, to show herself worthy of the trust of the moral education of the children, added that she *knew well* where all my ideas came from; and upon my stimulated inquiry being manifested, she answered, "*All that came from the black gentleman.*" If so I shall try to prove that he has become a progressive being of late, for I am inspired to love and not to hate—to assist and not to persecute the victims of errors.



involuntary maternity will thrust upon her an unwelcome intruder, she commences to hate the unborn, and thus conspiring against the moral attribute of the future man, she dooms him to hatred. All wrong done to mothers by improvident husbands during gestation is also an outrage perpetrated upon the new-comer. Husbands exercise a fearful influence over the mental condition of their wives during pregnancy either for good or evil, which is always faithfully stereotyped upon the unborn, and will control his character and destiny in spite of all systems of salvation. As the favorable growth of a tree requires a fertile ground and a calm and even temperature, husbands should also surround their wives during nursing with all the comforts and happiness possible, because from the same breast the infant draws life he may also draw jealousy, hatred, bad temper, and other defects, too soon developed in a vicious society. "As the tree bends, so it inclines," but not for eternity, thanks to the moral remedies which a divine dispensator has in store for human rectitude.

Moral education should never present to the mind any object for apprehension or hatred, and "the fear of the Lord," inculcated by superstitious mothers is a great injury to his moral organ as it is a gross misrepresentation of, and an injustice to, the *Divine Character*. Moral education is entirely based upon feelings consequent upon experience commenced in the family circle, and continuing in the social squalls of life. The principles of justice and righteousness are inculcated in childhood under the tuition of mothers superintending brotherly relations, but never read and learned in printed book. The secrets of maternal success in teaching her offsprings, is that she never makes her pupil feel that she is a master, for if true to nature, she delights in being his associate, playmate, exemplar, sympathiser, and protector, but never a superior. To send children to catechism or the church for moral education, is as preposterous and vain as to send them to a professor of anatomy for learning swimming, or to teach music and drawing by lecturing upon the fine arts.

Do we not find every day among the frequenters of church services men who have not the remotest idea of moral discipline, devising plans to defraud their neighbour while chanting a hymn, and ostensibly subscribing for the support of the church with the money belonging to orphans and widows. Secularists have proved to the world that they are better men than they appear, and sectarians are doing the reverse. I know myself an elegant gentleman who once made bitter reproaches to a noble and free-minded friend of his for having left the popular church and joined the Unitarians, whilst he was himself frequenting the



fashionable place of "worship" to carry on amorous intrigues with another man's wife. I have seen myself a wesleyan preacher hung for the murder of his mate after he had seduced his wife. I have known a catholic priest in central America who had committed murder, and was at large; and heard of another prostituting his daughter for foreign money. I have witnessed the most indecent scenes of wretchedness and moral degradation in the convents of Peru. If the protestant clergy are not so degraded as Spanish and Italian priests, it is not owing to a better (rather not so bad,) "religious" system, but owing to their national enlightenment. This proposition is amply substantiated by the fact that the catholic clergy in England are as respectable a class of men as the protestant ministers and generally more learned; the former contrast morally as much with the Spanish clergy of the same creed, as O'Connor did from Loyola.\*

Again, maternal education opens the conception of the practical religion that binds man to God through obedience to nature; but no church services, no mummeries, no psalms, no raising of the arms, no vociferated terrifying sermons, no devotional contortions, or periodic ecclesiastical shows afford the least help to the mission of mothers in training her offsprings for future usefulness and happiness. It is well proved by the statistics of prisons, that nearly all criminals and offenders have attended Sunday Schools, where they were represented as a race of villains, born with "*thoroughly depraved hearts*," and their souls involuntarily withered from that contemplation of future bliss, which maternal education promises. This doctrine of despair is apparently compensated for by the pernicious assump-

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\* I feel bound to say that while residing in England some eighteen years ago, I had some occasion to witness several deeds of unostentatious benevolence and charity shown by some English catholic priests towards a destitute countryman of mine, and that I also had similar evidence of protestant intolerance exhibited. For instance, a poor French teacher, reduced to mendicacy, applied to a protestant minister named Nicholson for a situation in a boarding school. This teacher of Christianity asked him in my presence what religion he followed? The poor young man answered that he had been born a Catholic, as all French were. Thereupon this clergyman answered, "*If you say you are a catholic, parents will not allow their children to sleep under the same roof as you?*" I then came to the conclusion that if protestantism, as a religious system, is in advance of catholicism, English catholics are more christian than protestants; and better it is to remain with the best though apparently most misdirected men. This fact, and similar ones daily occurring in England, explains the many catholic conversions going on there. Majorities always exhibit a spirit of pride in intolerance, no matter what flag they bear, and minorities are compelled to rely upon social virtue for existence, no matter the name they are known by.

tion that divine forgiveness will be obtainable in exchange for belief and repentance, so that if the sophisticated victim shrinks from Charybdis he falls into Scylla ;—it would be no less preposterous to contend that there are no intermediate colors between black and white. Instead of depending upon toil and reform to strike off his moral angularities, the misguided youth too often imitates Constantine, the first compiler of the bible, who was converted to Christianity by the liberal promises of forgiveness for his sins, offered by christian baptism, but put off this propitiatory ceremony till death was approaching, and in the meantime entertained the notion that he might continue perpetrating all sorts of crimes with impunity (as he did), since baptism was so efficacious "in changing man's heart." \*

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\* Constantine is represented by history as one of the two greatest monsters that inhabited the earth. He was the first who convoked an assembly of bishops at the Council of Nice: they had to select the genuine gospels from the spurious, and to pass a bill of the deification of Christ, and deliberate whether he was created or uncreated. As they could never agree, their disputes amounting to forty volumes, and many bishops had protested against the decree carried on, he took the presidency of the council, disqualified the contending bishops, and thus enacted the "word of God." Parsons delight to dwell upon the respective doctrines they culled out from the bible, but they invariably avoid the origin of the claim of inspiration for their text authority.

Immediately after the Council of Nice the victors conspired to annihilate the former dissenting christians, and ever since all "christian" churches have faithfully continued to strive proving that the "*Kingdom of Christ is not of this world.*" What humanity has had in the name of christianity has been the inversion of Christ's excellencies, i.e., love, benevolence, charity. The reformation, which had such glorious work to perform, has commenced with the same spirit of human vindictiveness and maniac cruelty as Catholicism. Calvin, the great reformer, attending the roasting of an Unitarian reformer, exhibited the delight of his madness and protestant fanaticism. The crimes of the infancy of protestantism in England are the parents of modern sectarian shoots, and "*by the fruit you know now the tree.*" If the individuality of evil could be supposed to exist, the philosophic mind may think that since the Council of Nice the true spirit of christianity has been conquered by the Demon of all human wickedness, who has ever been domineering over Christendom: this is the foe I want now to face. My object, while attempting to bring reform in all social departments, is to awake the prepared thinkers from the sleep of indifference in religious matters, and stimulate many to help me to unfetter the weak souls. Our armour is charity; our arms are wrought with the steel of benevolence; we will smite the victim of misdirection with kindness and philanthropy, if we possess pecuniary means. Our conquests are not contemplated for our benefit, and I may be the first victim of vindictive superstition by being compelled to dispose of what I possess to extricate myself from debts in this land of idolatry, if public patronage fails me. No compromise is possible with our honest conscience, and when the volcano of indignation bursts out of our bosom, we must be ready to drink the bitter cup of Jesus, and sneer at the sectarian bigotry of the nineteenth century, the relics of inquisition, stake, faggot and dungeon, of barbarous ages.

The fifth step to education is **Physical Training of the rising generation.** Physical education is essentially animal; and its object is firstly, to secure health by strict obedience to organic laws, and secondly, to develope growth and strength by daily muscular culture. Now let us pause here before examining this subject.

The sanitary condition of civilization presents the bare fact that four-fifths of the human family are somewhat or other ailing in some particular organ—in a word, dissatisfied with their existence; that one-fourth of children die before they reach the seventh year; and one-half of humanity go to the cemetery before the dawn of maturity falls upon them. As we do not see anything of the sort among the brutes endowed with much less enduring constitution than man, the philosophic inquirer—after he has paid his heavy tribute to experience by the loss of some sweet children, a beloved wife, or the ruin of his health, and not resting satisfied with the theological argument that "*God giveth and taketh*,"—will naturally inquire into the cause of this great human failure, source of sorrow and family affliction, more dreadful than a transitory plague. Dear reader, if you think that premature death is divine dispensation from the Ruler of Nature, it is useless for you to peruse these pages; but if you feel disposed to accompany me into a philosophical exploration, you must be ready to hear a regular cannonade against another tottering, crumbling, dilapidated edifice, the den of that insatiable Moloch, preying without mercy upon human life for his dignified existence, and conspiring with our often attacked foe, Superstition, against human happiness. The name of this artful dodger, since we must call it by its exalted but bloodstained title, is *The Medical Faculty*.

Medicine has run parallel with theology: while the one has made its way to the present through carnage, and lingers in the incapability of further bloody sanctimonious gratification; the other, whose name is legion, has insulted and profaned the holy temple of health with the legalized administration of deleterious drugs, as incongruous with the vitals as hungry wolves with innocent lambs—as detrimental to the fine texture of internal membranes as strong acid with mineral, yet still keeps the ignorant and fascinated under the spell of assumed science. The truth is that medicine has its baneful superstitions, as every church; and that all new systems are but sectarian scientific advancements in the healing art.

I have said that there is but one religion—that of God,—incompatible throughout with human compromises and conventions. There is also but one true healing art; it is obedience to organic laws through dietetic reform, and direct physiological



instruction. Yes, dear reader, if you are sick you should pay your medical adviser for information about the causes of your ailment; you should listen to a stern physiological admonition, "*Throw physic to the dogs,*" and "*Sin no more!*" As the knowledge of moral religion is the knowledge of God's will discovered by individual moral developement, and not by the spectacle of human vices and degradations, so is the healing art the knowledge of the laws of health and not the study of the kaleidoscope of organic derangements. The greatest physician of the age, George Combe, though he might have had a limited practice, has prevented more diseases in this generation than the most skilful practitioner can possibly cure during his life-time, and the country that has the glory of producing such a boon to humanity thus compensates for the great curse of her intense bigotry. Recognized practical medicine differs as much with the healing art as professed christianity with religion. Religion and the healing art are immortal, immutable, never changing principles of soul and body; orthodox medicine and christianity have as many different definitions as professors and teachers, patients and believers.

Together with the Church, the Medical Faculty is dividing the spoils of the infatuated, thoughtless, money-grasping and hard-working multitude, and lives sumptuously a life of idleness and dissipation by complicating human sufferings. It is rich with technical jargon for usurping popular admiration, but deprived of humanitarian sentiments. For instance, the only light that orthodox medical science can throw upon the treatment of a cold in the head, is to call it *coryza*, while dosing the stomach during the natural process of recovery. In no part of the world can we find greater gullibility for medical humbug than in England and its colonies. About 160,000 British young men and women die annually from consumption consequent upon the prolonged use of physic prescribed by legalized quacks, and nearly half of that number from liver complaint, brought on by the administration of blue pills; and millions of the members of that great nation cannot have a natural excretion without going to the chemist's shop for some perturbing poison. John Bull is constantly haunted by the dread of sluggishness of his bowels, for he delights in the anticipation of eating heavy meals. Poor old gentleman!—what a good customer for the profession! He pays them as much as all the world together; he will swallow anything, provided it is highly recommended by the faculty. If ever the doctors could succeed in killing him, his viscera would remain rich mines of mineral deposits, that would supply the whole world with drugs enough to re-poison mankind for centuries. And what to say of Mrs. Bull—always doleful, meagre,



with elongated teeth (if any) from the baneful action of steel mixtures, sinking down from dyspeptic digestion, and every day dispensing physic to herself and the family if the doctor is not called in. What a wretched home is that of an Englishman whose mantelpiece is covered with pill boxes and emptied vials. What delight for me, when I am sent for, to sweep away these outrageous engines of human destruction!

The reason why medicine is so unsatisfactory, is owing to medical education being, as the church, too much bent upon superstitions. The study of complex manifestations of organic derangements, has received the name of *Pathology*, as speculation upon evil spirits that of *Demonology*, and both have rendered the same service to humanity for sanitary purposes and spiritual welfare. In calling themselves pathologists medical men affect the wisdom to know how disease grows, to comprehend its rise and course, and consequently how to root it up,—but it is a great deception. Pathology is the bastard of medical misdirection, as superstition is the offspring of ignorance. This pseudo science has wasted more time in the investigation of morbid effects than would be required to teach the principles of physiology, and point out to all civilization the penalties consequent upon its infringement; it stands in the relation to physiology as theology does to that of philanthropy. Medical men have long studied the nature of cancer and consumption, but do they cure these diseases any better? They have no knowledge of the pathology of the multitudinous forms of nervous diseases, but do they abstain to treat them, and sometimes with better success? \*

Physiology heartily laughs at the impotent folly of pathologic assumption, for it can say, "Do this no longer, and you will get rid of what you term *Disease*." While the ordinary

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\* In the most glaring case of surgical malpractice I ever witnessed in this colony, I was once present whilst a surgeon was explaining to his patient the *modus operandi* of his "new" prescription. The latter had been several months upon his bed in consequence of a fracture of the thigh, and the bones not having been fixed to meet at the severed extremities, no progress was made towards recovery. The said surgeon thought he had received an inspired illumination in his pathologic lantern, with the idea that *the bones would not cement together for want of their components in the system*; and thereupon prescribed massive quantities of phosphate of lime, as a common mason would administer for sticking bricks together, while the deluded patient accepted this theory as a wonderful mark of superior skill. Had this orthodox practitioner comprehended the first principles of physiology, he would have known that the crucible of digestion is a fine laboratory, that prepares the assimilation of necessary components by its self-extracting distillery and that it was useless, if not very detrimental to the digestive organs, thus to clog the system with unassimilable substances. The victim is now a cripple for life. I know another votary of pathological researches being asked how he could

practitioner is in pursuit of an imaginary enemy receding before him as he approaches, firing and slashing right and left with his dreadful weapons (bleeding, cupping, purging, vomiting, narcotizing, &c.,) he hits upon—what? The poor infatuated dupe who too often dies “with his disease, cured.” In fact, pathology studies *Death*, and physiology *Life*; they both have at your command the article of their predilection.

Let it not be understood that I repudiate the study of disease manifestations, but that I consider it only useful in immediate relation with the laws of health: in the same manner I neither reject the inquiry into social vices, if conducive to promote human virtues. Pathology has been too long magnified into an unmerited importance that deviates the medical mind entirely from the true study of the healing art, and becomes fatal to society.

The medical faculty has its bible authority, *i.e.*, the *Materia Medica*, a book venerated as the great inspirer of efficacious remedies, but in reality the record of mischievous agents that thwart nature’s self-rectifying forces. The celebrated Bichat, in speaking of this farrago of caprice and knavery, used to say, “*It is a shapeless assemblage of unexact ideas, of observations often puerile, of deceitful means, of formulas as absurdly conceived as they are fastidiously collected.*” But, unlike the Scriptures of christendom, which contains a per-centage of glorious truths and noble sentiments, that will preserve them as the precious history of men’s spiritual aspirations from the time of barbarism to the far off age of reason, this monstrous “*dunghill, which physicians have been heaping up for two thousand years,*”—as a German medical philosopher calls it,—has not a single prescription that will save it from the total contempt of an enlightened generation; because

account for the death of two strong girls, treated by him for colonial fever, whose candid answer was,—“*In the first case I tried to kill the disease, and in the second I fed the disease.*” Had he known that he had nothing to kill nor to feed, his patients, I venture to say, would have recovered from the penalty inflicted by nature for the ignorance and violation of her organic injunctions. If any one doubt these facts I am ready to substantiate them by requisite evidence.

The unprofessional man may ask, do not all the doctors learn physiology before they graduate? Yes, they learn it, but do not comprehend more the force of its imperative principles than the criminal comprehends the dictates of morality after attending theological sermons for years. As morality is a matter of gradual practical refinement of human conscience, so the knowledge of physiology is a matter of observation by the developed understanding, but not stored up by the retentive memory for the sake of university graduation or license to kill or cure. It only requires memory and a father that has the means to keep a youth at college to get this license, but it requires a natural vocation to officiate as a beneficent physiologist.

there was a complete ignorance of each ingredient's peculiar properties, when absurdly amalgamated with other drugs as much unknown.

*Disease* is the devil of the medical faculty: this nocturnal fiction is the best stock in the laboratory of human sufferings. No theologian ever saw the devil, yet without him there is no church possible. The pathologist never saw, heard, or touched a disease, yet the *idea* is the most prolific source of his trumpery success, and keeps his victims under the spell of assumed ability. The healing art is as distinct from this demon as moral integrity may be from the knowledge of criminalities. It is alone founded upon affirmations, laws and principles, within the comprehension of all men and women. When physiology and hygiene will be better understood, pathology and *materia medica* will nearly serve the car of medical practice as two extra wheels. Anatomy and surgery are useful sciences, but their domain is essentially mechanical, though we find many surgeons better physiologists than physicians, and consequently more successful as practitioners.

Homœopathy, the most rational medical theory, and most successful of all systems, being founded upon two physiological principles, shamefully ignored and ridiculed by the orthodox profession,\* now marking an era of mighty advancement in medicine (though limiting its benefits solely to the few liberal and enlightened persons), unless disposed cordially to blend with dissenting improvements, is also destined to be defeated by another medical reform that will be less perplexing to the practitioner and simplify his practice; for the fault of that great reform lies in its polypharmacy, and the dogmatic assurance that its therapeutics are of general application. It is a fact of notoriety that there is a vast difference in the success of some homœopaths, and that the most successful are not the most enthusiastic of the fundamental principles (then degenerating into dogma when concentrating all dependence) but are the best physiologists and hygienists. Though their two systems differ as much as the tools of jewellers from those of a blacksmith's, a few homœopaths are less successful than certain allopathists of sound experience, who administer their filthy compounds with reluctance, but fail not to point out to the patient the reform he must bring into his habits. If patients could appreciate the latter class, they would

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\* The dynamic action of infinitesimal poisons upon vitality, and the administration of medicines indicated by the analogy of the ascertained properties of drugs with the diseased condition presented for treatment, so as to secure or at least assist the triumph of the organism struggling for functional harmony.



recover much quicker by returning the prescription folded up with a double fee, and bear in mind the physiological instruction imparted to them. It is my firm conviction that a sound knowledge of physiological principles, attention to hygienic conditions, and nature's own anti-therapeutic resources, are the future elements of medical reform.

As true religion is distinct from metaphysical or theological speculations, the true healing art should not be founded upon any doctrine, and have no association with any "ism" or "pathy." The fact is, that the healing art is nothing but the teaching of physical and organic religion as best interpreted from the physiological phenomena (revelations) of nature by men of sagacity, and naturally inclined to study with delight the manifestation of life. Nature makes the physician; medical education being wanted, practice will develop him better than schooling; and our conventional pride, by forcing an unnatural avocation upon young men for the sake of a respectable living, and legal exile of "unqualified" scientific men, trusts to the tortoise for bringing most important despatches, compels the bullock to run steeple-chases, and condemns the best blood horses to the team; hence the mystery of legalized human slaughter, and the existence of illegitimate striving medical benefactors.\* When

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\* Europe may think that this young Australian Colony is liberal and invites foreign talent as it does universal emigration, but the most oppressive and outrageous piece of medical legislation that can be found in any part of the world emanated from its parliament last year. A medical bill had been originally framed by a professional clique, alarmed at the progress of the irregular homœopaths. This concocted sham had miscarried many times at several sessions, and at last, under the auspices of a medical co-operator, enrobed in the cloth of a legislator, it became law, by being artfully smuggled through four readings in both houses of parliament on the last night of the session, together with a heap of minor bills. The chief provisions of this act plainly comes to this:—*Foreign Medical Practitioners shall be deemed legally qualified men by presenting their foreign qualifications before the Medical Board, and all such persons whose qualifications are unregistered will come within the pale of uneducated assuming quacks, and shall forfeit a sum not exceeding fifty pounds for taking or using any medical title conferred on them by a foreign university.*

It was a snare to entrap and stay the progress of medical heresy, and parliament was so blind as to associate itself with the odium of crafty persecution and monopoly. Fortunately that since the English nation has fought for the liberty of conscience, Englishmen cannot be coerced into going to a particular church, or to a particular doctor or chemist's shop, and this machinery for convicting homœopaths, hydropaths, mesmerists, &c., or disqualifying foreign practitioners practising heretic doctrines, from recovering fees, holding public appointments, delivering certificates, fining and incarcerating them, has proved impracticable. It is evident to all that the act is an impotent and foolish attempt to repeal a FACT, noxious to the medical mob. The government, by fining a foreigner for keeping and using a foreign title, either medical, clerical, or military, would commit an encroachment against the rights of nations,



the time comes that physicians, surgeons, and curers of diseases will be permitted to send the evidences of their superior skill and talent to the public exhibition, as common industries do: then quackery will stand abashed,—the friends of humanity be surely acknowledged,—and scientific legalized affectation will vanish like smugglers when the liberty of commerce is universal. If the book of human "Profit and Loss" were published, society would not ask a man "*Where did you graduate?*" but "*What have you done, and what can you do?*" Natural genius would be encouraged where it is most wanted; the noble missions of physical and moral religion (now the privileged property of the fiends of the human family, whose door-plate is "Science and Church,") would be redeemed from the threshold of duplicity, jesuitry, selfishness, and dignified trickery. Is this a work for legislators? No;—for their constituencies? No. They both linger in the rear of social progress; but it is the work of individual economy—the private discovery of all unbiassed men. The great saviour of social abjection is "It does not answer, my searching for happiness to keep faithful to popular systems." You will realise the kingdom of heaven at home, as I do, when you will be condemned as a heretic out of doors, and enjoy, like me, a mental paradise when consigned to Hades in my company by the actual inmates of that fictitious place.

The object of physical education is, first to preserve health, the origin of strength, symmetry, and beauty. The conditions of health are pure air, reasonable exposure to all degrees of temperature, judicious use of garments, daily ablutions, and lastly, the natural use of plain food, to satisfy the honest demand of growth and wear and tear of the system. The infringing of these laws is always fraught with an inevitable variety of penalties, which orthodox medicine has absurdly personified with names as a pianoforte tuner would call, by a technical name, the various

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recognized all over the world. What would an English captain think, if travelling on the continent, he was fined and arrested for presenting his card with his title, because a set of captains should have obtained an act whereby no foreigner could call himself captain unless it pleased a board of captains instituted for sanctioning such claims? It is requisite that society should be protected against medical pretension, but it cannot be coerced at the same time against being benefited by the skill, discovery and knowledge of any man, whoever he may be. Medical legislation, while protecting the conventionally educated profession, should also protect society against its idle monopoly and dogmatical insufficiency. The only desideratum is to punish heavily any illegitimate practitioner who tampers with human life by destructive treatment, but not to grant, by Act of Parliament, the licensed doctors means to discourage and persecute the illegitimate benefactors, whose successes create competition, and injure the interest of their trade.

disorders of the key notes he is sent for to rectify, while, deficient in the sense of hearing for judging rightly of the laws of harmony.

At the birth of every child, popular ignorance of the laws of health inaugurate upon the innocent a sample of our medical system of life profanation, and this first deviation from nature consequently brings on her reaction of self rectification; soon the aid of medical interference is invoked to stay this process of nature's self-restoring action, and her divine ways become more and more obstructed through narcotization added to perturbations, mischievous stimulants to propping up. After an organic demolition has been professionally carried on: the whole gradually involves a complication of struggles, and plucks myriads of human buds, as a violent tornado. Should the child survive his first dentition, together with these assaults of the medical rams of the faculty, as morbid appetites are generally favored by ignorant parents, whose object is to raise strong children, a deplorable encouragement is given to them to partake of animal food, gravies, potatoes, pastries, pies, rich puddings, &c., (to say nothing of destructive "lollies.") the system becomes overloaded with carbonic obstructions which childhood cannot rid itself of as well as manhood exposed to daily fatigue and expenditure: soon nature makes strong efforts to set the illused right, through a severe illness, commonly called "scarlet fever," "croup," "diphtheria," and "measles," when the atmosphere is charged with unwholesome exhalations, and dwellings illventilated or kept nucleau;—soon a regular doctor is sent for who, "scientifically" but mischievously, clogs the circulation with cramping, undigestable physics and "soothing" powders, that afford a deceptive palliation,—well accommodating the demands of his ignorant clients, and thus one-half of the rising generation is immolated upon the shrine of Learned Ignorance, patronized by parental credulity. The parson generally obliterates these blunders by charging a beneficent Providence with the misdeeds ("God giveth and God taketh.") and the sorrowful parents allay the weight of the calamity by sighing "amen." Too happy will they be if their prejudices are as curable as the dreadful maladies that stalked their cherished offsprings, and if the dearly bought experience induce them to trust in future to the irregular abused homœopaths or hydropaths, or if, per chance, they should fall into the hands of an honest qualified physiologist. Millions, alas, are yet to be slain at the medical abattoirs, in spite of self-evident success of medical heresies.

However, a child may live and pass through these severe ordeals; but unless the laws of health are understood and religiously obeyed, his mind will never expand to its full nobleness

and growth. Unless the lower organs are harmoniously performing their respective functions the higher powers are impaired: unless a musical instrument is perfect no brilliant music can thrill the soul with its delight, and no sublime ideas emanate from a discordant, grossly fed, organization; or, when sickness casts its gloom over human contemplation. The body, therefore, is the basis of that future moral and intellectual superstructure which constitutes the holy tabernacle of many divine attributes, *i. e.*, purity, integrity, beauty, strength, the beaming radiations of benevolence and knowledge, the fragrance of morality and reason, that inspires man with that faith destined to *move mountains* of superstition and disperse clouds of social ignorance, leaving on its track an immortal light in the memory of mankind.

The least particle of food and beverage partaken by children or men, for building up the body, is favorable or unfavorable in influencing their moral and mental development; but this truism is only admitted in regard to intoxicating liquors, and no one arrests his attention upon the choice of solid nutriment for intellectual development. By eschewing artificial dietetics and strictly observing natural diet, children not only fulfil the most important conditions of health that preserve them to their affectionate parents, and render them capable of resisting all sorts of epidemical diseases, but they are also slowly building up a cerebral apparatus, which, when fully developed, will be found the richest reservoirs, for invigorating the vital principles of health to others, therewith exhibiting greater curative properties than the scholastic faculty with its filthy farrago of incompatible recipes, gilded with big names derived from the languages of the dead, and leading its dupe to the same company. Through a coarse nutrition man buries within himself greater powers for the pacification of the discordant world than armies or gunpowder possess. In consequence of long organic obedience man not only can acquire longevity, enjoy mental contentment, but by the combination of love and volition he will become enveloped with an individual atmosphere, radiating consolation, assistance, and courage to all around, and more productive of human happiness than the most eloquent sermonizers in christendom can possibly do. It is a law of physiology that the more gross the assimilation of food the more coarse is the human electricity thereof developed, and also, the more crude are the manifestations of human desires: it is a pity that chemistry cannot decompose the hidden agencies of criminalities, and that the student of physiology only arrives at this conclusion from induction, authoritative to him only while veiled in mystery for others.



As young ducks naturally take to water, children are, from nature, made to be the best judges of what and when they should eat; but parents vitiate their appetite as their own are vitiated by "respectable" institutions; hence, morbid gratifications are implored for, and with the help of the doctors, millions are torn from the affectionate bosom.

Physiologically considered, the most prolific source of infantile diseases, of animal propensities, of sectarian animus, and contentions is the early use and subsequent abuse of *animal food*. It is true that Nature, by revealing a dental structure for cutting and tearing, classifies man as an omnivorous animal, but it is highly probable that this physical characteristic will be modified when several generations will become more moralized and refined by ceasing to slay for nutrition. The present generation, however, which must work with body and mind is not adapted to live without flesh meat, because there would be too great an exaltation of the mind, and social avocations being neglected the vegetarian would be isolated from society in pursuit of his high occupation, as Emmanuel Swedenborg was, in fulfilling a premature social design, confusing more than advancing the human mind with his great discoveries and individual speculations. But it is a monstrous violation, especially in warm climates, to stuff children with animal food before they reach the dawn of adolescence, when vigorous exercise can be indulged in, thereby preventing the retention of carbonic gas inappropriate to the system.\*

As children are inclined to imitate their parents, the latter should abstain to have them taking meals at the same table, unless they are strong minded enough to refuse what is improper for their stomachs. Children should never sleep with their parents, nor in the same room, after weaning, and still less with a mercenary nurse; but above all, two should never sleep in the same bed, because such habit is fraught with magnetic vital disturbances prejudicial to both; and I am impressed to make such recommendation because I have noticed in my practice, that when one of the bed-fellows die, the other mate, though then in perfect health, soon commences ailing and follows the regretted companion. Infants should also be trained to breathe only through the nose during sleep, as the impure atmosphere

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\* I have four children who have never partaken of animal food—they have never been ill seriously since their birth—they will be an exemplification of my theories on education, and the world will judge when they are thrust upon society to develope themselves with their own toils, blunders, and reforms.

is then filtered by the olfactory canal and suitable for the lungs, as muddy water is more suited to the delicate stomach after filtration. When children are compelled to keep the mouth open during slumber in order to inspire oxygen and expire carbonic acid to satisfy the full demand of the lungs, it is because their stomachs have been overloaded with food, sickness is not far off and the treatment consists in giving no "pathic" medicines, but inflict half a day of starvation, consequent upon a morning warm bath, followed by cold shower bath, allowing the body to dry itself while exposed to the atmosphere of the room.

But it is not enough that children should not be sick and have selected articles of vegetable food for nutrition, they should eat slowly, masticate well, and never take beverage to accelerate downwards the half prepared nutriment. This habit has been the foundation of dyspepsia and consumption. If the salivary juices are wanting, and morbid appetite be excited by gluttony, take away all liquid during a meal, and nature will have her own way.

Nature intends the digestion to be stimulated by the introduction of liquid only after the meals; thirst before or during mastication, is the first symptom of gastric derangement, and should be remedied to prevent complication, diseases, doctors, chemists' bills and untimely death. But yet these last precautions are insufficient to secure permanent health; the human constitution to remain sound must be every day tempered by exercise, to fit it for social use and self-gratification.

An important part of physical education is mechanical development through daily gymnastics, swimming, running, fencing, &c., and muscular strength is always the foreshadower of mental vigor, intellectual energy, and perceptive development. It is related that Napoleon, when at school, was not noted for promising intellectual disposition, but excelled all school boys for physical exercise and juvenile trickery. Newton, Sheridan, Adam Clark, Shakspeare, Humphrey Davy, and all the great minds that have contributed to our intellectual advancement, were all dull at school but lively and buoyant in the wilderness of nature.\*

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\* When seventeen years of age I myself walked, in one day, from St. Lo to Caen, in Normandy, viz., about 45 miles, and returned a few days after in one day, stopping only once at a public-house for refreshment. When twenty-two, I could move with five persons on my back, arms, and shoulders, and could hold a chair at the extremity of each out-stretched arm, and bring them several times to the mouth. I have endured several days of starvation and thirst in travelling in South America, and these physical ordeals have been less painful to me than sectarian protestantism and its bitter intolerance is to my mental felicity. The same characteristic I have exhibited in my past ordeals ought to be found in the writings that will emanate from me in going through my probation of wrestling with British idolatry.

Gymnastics were less neglected by the ancient heathen nations than by modern christians, and so fully aware were the Greeks of the influence of physical training upon national prosperity, that it was an affair of the state, as it is now with us about maintaining popular superstitions. With their polityism, the latter had better ideas of education than the money-grasping community has with various christian systems of salvation, and their painting, sculpture, and glorious language have left us the products of their system of early education. The boys were not only subjected to the daily performances of *gymnasia*, but the girls also were as carefully designed to undergo physical tempering. What a contrast to our present system of girl education! Look at the young ladies just leaving the boarding school. It is considered indecorous for young females fettered with the incubus of large crinoline, to perform gymnastic labor as well as piano exercise; the whole object fathers and mothers have in view is to have their daughters acquire drawing-room accomplishments, and get them married, and the whole object of school-mistresses is to supply the demand and get a miserable living by it (for if justice be done to them we must acknowledge that they are not adequately retributed for their noble mission), therefore no care is taken if young girls have crooked spines, pale faces, margin round the eyes, instead of rosy cheeks, full blooming countenance, and enticing cheerfulness. The only physical accomplishment enforced upon them is to slender their waist till exhibiting the form and shape of an hour glass, no matter if the lungs cry "murder" within, and consumption threatens to prey upon the sufferer.

Gymnastics should be as compulsory to the rising generation as vaccination, and if our women had as many games and bodily exercises in their youth as sermons and sectarian misdirection: if boys had as much muscular exercise as grammar and Sunday school, our hulks, treadmills, penal settlements, and penitentiaries would save annually millions of pounds to the state. To endeavour to provide against social evils is the mission of our parliament, rather than to enact vindictive provisions of gallows.

Mechanical education not only forms a most indispensable part of early training, but under the control of anatomical and physiological knowledge, it forms the most important branch of practical medicine, next to hygiene. But the doors of the faculty are shut against it, whereas some new, absurd, poisonous compound, artfully puffed by some medical authority, has every access within its portals. During manhood, most diseases arise from abuse of the gastric organs, yet in such cases the faculty is devising new indigestible mixtures, new obstructing pills, to



introduce into the inside of the docile dupe, never thinking that exercise does not affect the muscular tissue alone, but also every vessel, tendon, ligament, bone, every blood globule, imparting electricity to the fine ganglionic apparatus, bringing fresh vigor to the digestive laboratory, new impetus to the nerve force, and thereby overcoming many forms of diseases from impaired nutrition, without therapeutical interference whatever. Many gastric derangements entailed upon sedentary occupation or mental fatigue, will find its sure remedy in systematic exercises, amusements and recreations, instead of swallowing muddy water from the chemist's shop, prescribed by his acolyte, the regular practitioner. The cultivation of our muscles by eliminating unhealthy fluids, and disturbing unhealthy secretions, is the best stimulant for indigestion, and prepares the mental impression which the investigation of nature's phenomena produces; but knowledge has no charm for the apathetic unfortunate youth artificially trained in common boarding school, and constrained to receive a gloomy system of ethics on every Sabbath day, while labouring under laborious digestion of slaughtered flesh and extra pudding allowance.

Bodily exercise is the fulcrum of animal heat, which keeps up the ebullition that purifies the blood from all destructive atoms, and Nature is pleased in generously alimentering the fuel by a fresh supply of oxygen only granted to the favorite child of her who occasionally breathes rapidly and violently, and excites his circulation to rid itself of the incubus of dead molecules through the skin and natural excretions.

Now let us inquire into the sixth step to education, *i.e.*—**Intellectual Education or Instruction.**

As toys, games, and manly sports have the same attraction for childhood as books, mental culture, and knowledge have in manhood, the natural process of child instruction should also be as pleasant and inviting; and the moment a child's disgust is manifested, his attention coerced, natural education is supplanted by artificial training \* you instil into his mind popular notions

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\* I prefer my youngsters to be full of mischief, noisy, dancing, singing, or breaking things, than studious, pale, and delicate, to store their memory with a lesson for parental approbation, and still worse, for school distinction, which engenders that social pride manifested in after life by the desire of domineering over others. My children are now from three to seven years of age, and know nothing yet of books, except they contain pretty pictures; the eldest commences to notice large letters with interest, and when ready to learn them with pleasure, then the time of reading education will have arrived. I am now preparing the way by inspiring them with the desire to peep into interesting little stories, and the same process of tuition will be applied in developing their mental perceptions, subsequent to implanting the love for inquiry knowledge and information in all the departments of nature.

but you develope nothing—you bend the tree but do not water it,—and he will always require propping in after life, by a conventional standard of right and wrong, truth and falsehood, for you have failed by artificial education to teach him to develope it out of himself. This artificial standard in our days is “*The Bible says so,*” and usurps the divine standard of righteousness, as the “*The Faculty says so,*” is assuming the authority of physiological principles. The authority of God’s moral discipline is a subject of individual interpretation, as the laws of harmony are felt and appreciated by the individual exercise of one’s organ of hearing; every standard of morality loses all command when determined by others, or coming from second-hand evidence. Judging by myself, my first free interpretation of the dictates of moral laws, was to do no harm; my second, and better one, was to do good; and the third, and most improved, is to exercise all the wisdom possible to do good most effectually. For the future my power of success will increase with my individual progression in interpreting the Divine standard of righteousness, purity, benevolence, &c.

The object of intellectual education is to modify and correct vicious phrenological organizations, while wisely fostering the development of all innate good propensities by an attractive process of tuition carried on simultaneously with moral and physical education.

As the body, made up by assimilated select elements from dietetics, is developed by systematic physical culture, so the intellect of man is likewise a faithful stereotype of all useful or injurious impressions received from birth and developed by mental exercise. All the conventional clap-trap knowledge of the universities that stimulates the students with the contemplation of ruling over the uncared, born amidst inferior circumstances, hinders them from intellectual growth, arrests all aspirations beyond worldly ambition, and infuses more moral depravity into their heart than it can adorn the retentive memory with useful information.\*

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\* The University of Melbourne is striving its best to indoctrinate students with the foul respect for popular superstition at the cost of their reason and future happiness. Once this proposition was put for examination in “logic:” “*It is more probable that witness should lie than miracles should occur. Now the evidences of Christianity are miracles attended by witnesses, therefore these evidences are more probably false than true.*” It is useless to say that the candidate, in defending his position, had to prove that orthodoxy is right and heterodoxy is shamefully wrong, and the more intense passion the arguments could elicit the more triumphant was the examination—and this was called examination upon “logic.”

It is not possible that real instruction should emanate from teachers who have not unfolded their own moral and intellectual faculties, but have gathered a certain amount of conventional knowledge, and keep rampant before the causes of social evils for the gratification of selfishness.\* Their parents having bought knowledge for them, they think they are qualified to deliver it to the highest bidder. Their association of aristocratic scholarship constitutes a despotism as fatal to society, in our present day, as ecclesiastical jurisdiction was in past ages. Columbus, Fulton, Franklin, Leverrier, Lambert, Descartes, Galvani, Jenner, Priesnitz, Hahneman, &c., were all opposed, in their particular path of discovery by the "learned" bodies. We must not either forget the immortal Harvey, who, after his great discovery, had his practice destroyed by the faculty, and was reduced to poverty; while the inventors of "liver pills" and "patent aperients," were driven in equipages, and his enemies, robed in purple, bowed down their venal heads before their august sovereign. At the present day the medical faculties and universities are indulging in the most disgraceful abuse of language against rising doctrines of medicine; for instance, "*The Lancet*" has exhausted the dictionary of vulgarity by the often repeated epithets of "quackish," "half-cracked," "brutal," "knaves," "fools," "madmen," constantly poured upon learned men, gained over by the Homœo-

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\* The same University has a professor of physiology who actually indulges in intemperate language and sectarian animus, as a vulgar parasite, or puritan fanatic. For instance, in alluding to a respectable member of the profession, a champion of intellectual freedom of this colony, the said professor of physiology qualified this adversary as being "*more infamous than Gardiner*" (a celebrated colonial highwayman,) "*and his gang*," and in referring to Professor Huxley, in regard to the scientific investigations about the "terminal divisions of man and monkey," the same dignified personage cannot treat his opponent as a differing adversary, but, in trying to recruit on his side the weak-minded and misdirected class, together with the haughty victimizers of our corrupted society, he assimilates the distinguished professor *with a devil* for being in error, (if in error he is). If this colony has its university disgraced by a set of narrow-minded pedagogues robed with the title of professor, it has at least the advantage of possessing a bold champion of truth and justice. In an excellent leading article of *The Argus*, July 20, 1863, the conduct of this professor being ably commented upon, I beg to quote the following:—"To accuse Professor Huxley of being inspired by a devil in writing his work, is imbecile even beyond the imbecility of malice. If to maintain a theory which is opposed to the correct orthodox philosophy is to have the spirit of the devil, then the greatest philosophers of all ages have been devils in their day. Copernicus was a devil; Harvey was a devil; Laplace was a devil; Descartes was a devil; Darwin is a devil; \* \* \* all the geologists of the present day are devils; in fact, all science is one vast pandemonium, according to Professor Halford," (the professor of anatomy and physiology of the said university,) &c., &c. Is it possible to find such bigotry mixed with science in any other country?



pathic medical reform. University and medical associations have proved to the world that there is no conscience governing them in their conclaves, but that a spirit of jealousy, hatred, and selfishness, is binding them together. Indeed, union is strength; but union without right and justice is pregnant of its elements of inevitable destruction.

As physical education is importing firmness and assurance in the general deportment of man, intellectual education is the tempering of thoughts reverberating upon his features the internal beauty of the mind within; and the bold thinker who unfolds his perceptive and reflective faculties, regardless of public disapprobation and bigotry, keeps his physiognomy in constant repair, and preserves the imprint of nobleness in spite of the ravages of old age. But it is not so with the most prepossessing youth, who is trained to respect the verdict of majorities; he grows flabby in smothering the natural rise of his doubts; he may be ambitious, but being unaspiring, he remains useless to society and insipid to himself; and though well favoured by nature, he would never find the way to the heart of a sensible young woman, if she was not like himself, in the bondage of superstition, and moving in the same gloomy, social atmosphere.

As the whole muscular apparatus requires exercise of all the various muscles, so intellectual education, that springs from the knowledge of all that which is contained in nature, ought to be made familiar in the daily life of every child, youth, man and woman. The study of geology and astronomy, simultaneously contrasted, are the two most important items of mental training; by the former you direct the mind to material observations, and by the latter you expand the intellectual vision, and prepare the mind for meditation and aspirations, which speak better sermons to the soul than any precept, lecture, or book can ever do. Next, drawing and music should daily appeal to the exercises of the finest senses of childhood; book instruction should be superseded almost entirely by oral demonstration; the organ of memory less acted upon than the senses cultivated; and the attention less concentrated than the unfolding of the judgment resorted to by teachers. School discipline that strives to obtain precocious intellectual developement, is abominable; for it is a fact that the greatest minds that have moved upon earth were inattentive and undisciplined while at school. The system of school instruction followed in Paris is the most shameful system of speculation that can be carried on, and fosters a generation of ambitious, useless parasites. Boys of all age are confined from six o'clock in the morning till nine o'clock at night; ten hours are tediously imposed upon the sufferers in dosing the mind

with acquirements only useful to promote the pecuniary interest of the establishment. A pupil, with narrow shoulders, is forced in Latin; another, with a pale countenance, is made a Greek machine; another, with dyspeptic stomach, is made a moving record of ancient history. Some are giants in one respect, but all are intellectual dwarfs when thrust upon society, to say nothing of the almost universal starvation of these establishments, and the rank poison of vicious habits common to all.

The system of school education in England, being generally superior to that followed in France, chiefly accounts for the many advantages which Englishmen have exhibited over their rivals. But, unfortunately for the United Kingdom, these advantages are nearly over-balanced by a greater national passiveness, under the pernicious influence of theology now existing in Great Britain, and by the anti-protestantism animus which haughty England has politically bred in Ireland, actually contributing more to the unification of British Catholicism than the love of papal spiritual dictatorship. Intellectual France has that great superiority over other nations, that she is the least sectarian of all. Although her state religion is fortunately nominal, still the fact cannot be denied on the other hand, that since the noisy crackers of the Vatican have ceased to frighten educated Frenchmen, they remain apparently wrecked upon the shoals of religious apathy. Notwithstanding this drawback, I have but little doubt that when lifted up from the shore of scepticism, my country will be found sooner prepared to sail upon the ocean of religious aspirations than the clumsy-looking soul slaver ship called the Reformation, whose course has been an artful perjury to its original programme \*

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\* I apprehend it will startle a protestant gentleman who never travelled on the continent of Europe, to be told that his country is more superstitious than France, when he is able to comprehend the degrading influence of catholicism, and the awful power of Jesuitism. This is nevertheless a fact acknowledged by enlightened Englishmen who do not disdain to admit their national disabilities in view of reformation. I have suffered much public wrong from the English community, yet I am under no resentment in writing against its demerits, having been amply compensated by the personal virtues, friendship, and justice of many. As a proof that I also admit the merits of Great Britain, I beg to give the following extract from a speech of mine, in proposing a toast to the Anglo-French Alliance at a banquet held by my countrymen to celebrate the fête Napoleon III. :—"This is a justice we must express to our allies, viz, being the mistress of the seas, patroness of weak nations, the great inspirer of national freedom, ever sympathising with national struggles, and organising that secret police against monarchical tyranny, called public opinion in England, the British Nation has most contributed to the expansion of civilization throughout the world, and humanity owes her a debt of gratitude for having been the purveyor of her necessities, and having given birth to the most successful colonizing people on earth,

However, as Great Britain, happily for herself, possesses the most profound thinkers in the world, and is the parent and guardian of free speech, I trust that the groans of British theologic ignorance will not impede her religious reconstruction more powerfully than the success of French materialism can do in France; and I hope also, that the British nation in soon disentangling herself from her superstitions, for the time when France will be awakened from its present religious carelessness; these two great people will both keep pace in religious reconstruction and exhibit an alliance, founded upon no mutual national interest, but upon religious duty to the SOVEREIGN of universal peace, order and harmony. If England venerates the bible as ancient Egypt once revered reptiles, I regret to say that France seems to me the embodiment of a Mirabeau reluctantly associating with an impotent despised priest, by mere force of habit and idle conventionalism. The intellectual idiosyncracies of Luther and Calvin have made the "religious" British nation what she has been since the Reformation, as the philosophers of the seventeenth century have moulded the French mind. The demerits of Voltaire are imprinted upon the character of France, and its merits unfortunately rejected \*

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thereby forming the nucleus of future empires, where savages dwell, marshes and deserts existed," etc. I now add that the British people is the only one in the world to whom I can be allowed to remonstrate freely and severely for their degrading superstitions, without any other fear than to peril still more my professional and social condition among them. But this misfortune is the cross I have taken upon my shoulders, in obeying this injunction of Jesus, 'Take no thought for your life, neither what ye shall eat and drink, or wherewithal ye shall be clothed.'" Prudence, say my friends, should make me consider that my family is in danger to share with me the sting of sectarian aversion, apparently inevitable. But I answer that I never could reason with my conscience, nor sit content in seeing a whole community calling themselves christians when laboriously busy in gratifying their selfishness, whose love of property has obliterated all christian feelings; whose assumed teachers of christianity make a merchandise of chartered inspiration, all "laying up treasures for themselves upon earth, where moth and rust doth corrupt, and where thieves break through and steal." To be "persecuted for righteousness' sake," is to me a harbinger of divine blessings. The only property I am concerned about is to preserve my soul unconquered by any set of men assuming divine command over me.

\* I think with another pioneer of progress, Thomas Carlyle, who says, "it is time that Voltaire should be judged of by his intrinsic merits, that justice should be done to him also; for injustice can profit no man and no cause; his chief merits belong to Nature and himself, his chief faults are of his time and country." He was as much a believer in God and of the immortality of the soul as the most enlightened christian religionist, and certainly understood much better Christ's mission than a contracted sectarian intellect. Upon these three momentous questions we find the following in his philosophical dictionary:—



The spirit of intellectual education is to keep up juvenile attention, and hail with good omen all inquisitiveness, doubts and inquiries as means of developing the *modus operandi* of ideas, through mental exercise, instead of training youths to remember what to think, or perplexing their mind with foolish propositions, fostering an angry tendency to subtleties, and encouraging speculative dispositions.\* Children of all classes of society should receive instruction in the same company, and this as freely as they breathe the air. They should receive information in all the rudiments of every science; their taste cultivated for every useful, agreeable, and elevating pursuit; leaving to themselves the perfection of their acquirements when they will choose the particular avocation which the God of Nature has allotted to them. Tuition should be regarded by a well constituted society as the most noble and worthy avocation, instead of being

*"There is something eternal, for nothing is produced from nothing. Here is a certain truth on which the mind reposes. Every work which shows us means and an end, announces a workman; then this universe which has its end, discovers a most mighty, intelligent workman."* Of soul, he says, *"Soul is a vague and indeterminate term, expressing an unknown principle of known effects, which we feel in ourselves. \* \* \* We know certainly that we exist, that we feel, that we think. Seek we to advance one step further, we fall into an abyss of darkness. The whole body of the church has determined that the soul is immaterial. These holy men had fallen into an error then universal, they were men; but they were not mistaken concerning immortality, because it is evidently announced in the gospel."*

How much in advance to the "divines" of our age he was when he also penned the following. *"The soul separated from its body might very well show itself upon occasion, revisit the place which it had exhibited, its parents and friends, speak to them, and instruct them. In all this there is no incompatibility."* Oh no! great man, there is no incompatibility! and it is now the problem of religious philosophy to direct the human mind to psychological phenomena. But to prove with Paul that "there is a natural body and a spiritual body" we must dispel all supernatural speculations, and make the subject a matter of knowledge, and no longer one of belief if possible. If the soul's existence and individuality be facts in nature, it must be in accordance with a divine principle capable of human investigation.

Voltaire's estimation of Christ's mission is as follows. *"The greatest benefit for which we are indebted to the New Testament is its having revealed to us the immortality of the soul. The revelation of the immortality of the soul and of pains and rewards after death is the more to be blessed, as the vain philosophy of men always doubted it,"* etc.

\* A minister once attempting to explain the nature of a miracle to his catechumen, called out a country lad not yet sophisticated by catechism, and thus addressed him: "Now, my little man, that you have heard the explanation of a miracle, tell me, if you were to see the sun at two o'clock in the morning, what would you say it was?" *"I would say it was the moon!"* "Nonsense; but suppose you knew it was not the moon, and yet was two o'clock in the morning?" *"Then I would say it was time to get up."* The minister had to give him up as already half "infidel," and found better soil for superstitious culture with the city urchins than with this child of the wilderness.

as it is, the refuge of aborted missions, and creating a needy, discontented, and often disheartened class. The superintendants of public education should receive the emoluments now bestowed upon useless bishops, and depraved prelates. All professors of science, heads of schools, teachers, professors of fine arts, gymnastics and drilling masters, etc. should be as generously remunerated as dignified idle parsons of all sects are, and kept free from want and social anxieties. In fact, all the money now so fatally misapplied to the support of diversified systems of ethics, most improperly called "religions," should be directed by the state to the natural education of the rising generation. By so doing, the next generation would save many millions of pounds now requisite to keep up armies, navies, prisons, asylums, etc., the offspring of popular superstitions; and a perfect public concord and religious harmony would reign upon earth, before the dawn of the twentieth century.

Besides having given guarantee that they are possessed of every necessary requirement, the knowledge of phrenology is the most indispensable requisite of school teachers. Every school should have classes for pupils deficient in certain intellectual faculties; for it is now a fact beyond little dispute, that every man acts according to his moral and mental organization. Therefore as every feeling and emotion has its organ somewhere, children who present themselves with a propensity to acquisitiveness, should be trained every day to exercise interchange of little gifts, and never permitted to accumulate; others, deficient in the organ of benevolence, and possessing large destructiveness should be trained with the same wisdom now exhibited in Paris at the school for idiots; and those whose organs of veneration and basilar development overbalance the reflective faculties should be considered as the most immorally conceived and parentally situated, disposed to perpetrate fanaticism and superstition, the main source of human miseries, that characterizes the present half-civilized race of mankind.

The evil of our present system of intellectual education is manifested by the fatal misapplication of intellectual faculties, which render men the rulers of fanatics, and leaders of sectarians; whereas true intellectual development which does not spring from selfishness and ambition, but from the exposition of the order, beauty, and harmony of Nature, reveals the course of Providence, and teaches the real adaptation of man's faculties. and relationship to God, Nature, society, and himself. When the baneful popular respect to bad laws, to the pernicious dictates of human creed, and the rank influence of bad reading, written

"by generations of vipers, out of the abominations of their heart," shall be extinct, the authority of Nature will easily penetrate the human mind. When the mental energies of the governing class are no longer directed to oppose progress in all directions, when theologians, universities, and learned bodies cease to exercise the moral police over the soul aspirations, intellectual culture will reveal new faculties, develop new motive powers, disable all inimical reaction, and inaugurate universal peace upon earth.

In our days, a strong strategy of war is set working against this advent. The down-trodden masses and money-grubbing community being urged incompetency in doing their own thinking, abstain to perplex their organs of reflective causality about subjects grappled by salaried individuals, by whom popular mental indolence is encouraged, as human passions are awakened. But, as a wise Providence has ordained an antidote to all social evils in the development of the human mind, all bad laws, bad books, bad systems of ethics are destined to be consigned to the limbo of oblivion, at the ratio of better legislation, better philosophy, and more religious enlightenment under the authority of principles of Nature. Already the pioneers of progress have taken from the enemy of mankind these strong pieces of theological artillery, viz. the faggot, the halter, the stake, inquisition and rack; and like the impotent giant of Despair, their retreating foe, while groaning and grimacing, fires away his last shot of "*infidelity*." If he occasionally condescend to argue, he revolves round the narrow circle of a religious idea, and as the mule at the mill, he considers that he has surveyed a vast territory of intellectual domain, when he falls exhausted, after pulling round and round with the theological lever, that the *Bible* is the Truth, and the Truth the Bible.

If college and university-bred men who, by their baneful talents, promote popular errors, have been compelled to abandon the system of social venesection for every fluttering in the arteries of humanity indicating progress, they are now administering filthy compounds for every symptom of intellectual and religious emancipation. In their procession their banner has on one side *respectability*, and on the other side *servility*. Innovation, free discussion, intellectual freedom, and honest scepticism are as many traitors they have to arrest. Their appointed detectives are all riding a particular hobby, one has predestination; another, election; another, original sin; another, atonement; all cling obstinately to total depravity; and when assembled together, they form a tohu bohu mounted guard, exhibiting all shades of human vices and criminal propensities.



The supporters of superstitious "faith" are for ever troubled lest the present state of things may discontinue: all are, however, discernible by three common characteristics, viz., hypocritical charity, assumption of possessing the standard of intellectual acuteness, and the "sure" secret of eternal salvation. Their narrow vision cannot face the daylight of truth, and they cowardly assailed their adversaries in the dark, through their efforts to injure their social welfare by false imputations. And yet if we reflect deeply, we must acknowledge that it cannot be otherwise, and that it is no absolute fault of theirs, when their religious food has always been ancient creeds, musty parchments, and old remains of the past, stewed afresh, and served up upon the dish of popularity. To see the weak, misdirected minds tottering to and fro on every seventh day, to get their plate full of theological mess, is a pitiable spectacle, most painful to the heart of an enlightened philanthropist.

Intellectual education does not foster the powers of eloquence only, but causes the mind to be more calm, reflective, meditative, and contemplative. In solitude the developed intellect will realize inward happiness, and endless gratifications. By constant application to inquire into the causes of all phenomena, the intellectually developed man will fathom new depths, ascend new heights, thereby harmonizing himself more and more with God; and if ever capable of fulfilling strict obedience to all the divine revelations of the heavenly Parent, he might truly and honestly proclaim that God and he are one, *i.e.*, physically harmonious with Nature, and morally harmonious with the Divine will. Difficult as it appears, yet it is not impossible, when humanity has been gifted with the boon of a living pattern, in the person of the Nazarene Reformer.

Again, intellectual education leads man to the highest form of religious worship, *i.e.*, devotional contemplation of God's works, thereby developing in him the power to foster Divine will upon earth. This sublime development is not to be confounded with the various methods of popular worship manifestations; the former indicates the full growth of the soul, and the latter its narrow bondage. To teach men to worship is as absurd as to teach them to grow, or get more advanced in age and experience. Divine worship is inherent in the nature of man; but its manifestation varies as the manifestation of humanity does with every man and woman. To enact by act of Parliament, a form of public worship is replete with inevitable national calamities; and the past and present evils of civilization have had no other cause. Religious growth is the sum total of humanity's worth at all times, but conventions do no more hasten these processes

than the gardener does the maturity of his fruits, without the help of season and heat. These remarks are much enforced by one of the mental ornaments of civilization, which the British nation has had the honor to produce, George Combe, as when he says, "The history of all christian nations shows that while they profess to believe in the divine authority of the scriptures, they were in great measure sceptics as to their precepts being supported and enforced by the order of nature. In their practical conduct towards each other, they have too often set them at defiance; nay, each has striven to depress, spoil, and ruin his neighbour, as the most effectual means of raising itself to independence and prosperity, but not one of these nations has succeeded in attaining its ends by these means. The history of England's treatment of Ireland, affords an instructive lesson on this topic, \* \* \* a calm survey of her history will show that from the first day of her oppression to the present time, every injury inflicted on Ireland has recoiled on her own head; and that at this hour, Ireland is the source of her greatest weakness, anxiety, and suffering." It would be otherwise if England had understood the sublime precepts of Jesus, instead of having theological doctrines forced into her mind by act of Parliament. Nor would she be now a sectarian nation if she had been allowed to individualize herself without the inoculation of continental inebriating biblical metaphysics, and trusted to a Locke instead of exhibiting religious servitude under the spell of a German "theologian."

The various religious transformations of humanity commencing from fanaticism, passing to superstition, bigotry, and sectarianism, reaching to materialism and scepticism, and ascending to contemplative and aspirational emotions, all are natural processes or progression taking place without transition. It is a divine law, impossible to avoid, that every man and woman is progressing with an undeviating regularity, and in ascending its degrees none can arrive at the top of the ladder without passing through the intermediate steps. What man terms conversion, is the revulsive system of treating mental deformities; a gross application of the homœopathic law of cure, substituting a form of disease to another one; a deceptive palliation; a calm subsequent to fits that convulse the victims of errors. If we reason from analogy, Nature is the best revealer of the probable existence and immortality of the soul; every phenomenon is the process of a higher form of sublimation; she makes no retrograde movement, is never at rest, and wastes nothing. If a spirit is one day to emerge from the earthly body, death is the last and most glorious degree of material refinement which the handmaiden of God, Nature, has worked, and we need not be

weaned of her maternal protection to have a glimpse at the boundaries of a future world.

I know well that my friends, the unbiassed sceptics, will not follow me so far without more appropriate demonstration, but I am deeply convinced that they will soon arrive at this conclusion, if they are only stimulated to follow the same course of enquiry that has redeemed them from the threshold of parental superstitions; for they possess powers that enable them to advance in the search of the highest principles of mind. But it is otherwise with the sectarists, who will have to perform a great work for disentangling themselves from conventional superstitions ere they become blank sceptics. It was for this class of men that Jesus once spoke this apparent syllogism, "**Whosoever hath not, from him shall be taken, even that he hath.**" Notwithstanding all the crimes his blessed name is made connected with; notwithstanding the unreliability of his fragmentary discourses, enough is to be found among biblical dross and pious interpolations to reverence him as the highest, most sublime teacher that ever trod upon earth. He is the future germ of social harmony, and happiness in every home.

Daily papers and periodical publications now exercise the most potent aid to popular intellectual training, and fall like the rain drop to strip away the disguise of craft and fraud. But if the press has broken many popular fetters, its needy members are nearly all immorally situated, venal, and their employers pursuing mercantile speculation, only require this intelligent class of men to stereotype vulgar prejudices and eulogize its haughty and influential patrons. Whilst their numbers precludes the entire success of speculation, the little good done is every day counteracted by the avaricious supporters of superstitions and popular ignorance prostituting literary talents.\*

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\* This colony has in the Argus the most fearless champion of religious progress I have ever found in a daily paper. Not long ago I was much gratified in reading the following sentiments. "*The close atmosphere of academical churches as it has been called rather than genuine church principles requires ventilation. The walls of the college act upon the mental vision of the speculatively disposed student of theology as a bandage does on his eyesight. It is a gain to the cause of liberty when a ray of profane light disturbs the mist and webs of his dungeon,*" etc. How does the organ of "christian progress," the Weekly Review animadvert to this! purely in a mercantile point of view, with a prophecy more indicative of his christian adaptation to pounds, shillings, and pence, than of seer seeing foresight, when he says, "*such articles as that of Monday has caught enough to produce a sweeping change in the literary conduct of any respectable journal. But let the proprietor look at it! They may find out when it is too late that periodical outbursts of scoffing, unbelief, and blasphemy are not the best methods of extending the circulation, and increasing the influence even of a colonial journal,*" (see the



Now let us inquire into the seventh and last step of the education of Nature, *i.e.*, **Social Education.**

If congenial marriages are the first germ of human regeneration; if the education of wives through enlightened husbands is the preparation of individual soil; if the influence of mothers over offspring is the incubation of human virtues; if moral training strikes off the sharpest angularities of the human diamond; if physical education drills it into symmetry and beauty, while securing health and vigor; if intellectual acquisitions cuts its multitudinous facets, then social accomplishments become the last polish requisite to perfect the most beautiful gem of Nature—Man.

Man is a rolling pebble on the shore of life, and his sociality indicates affinity towards perfection. The misanthropic hermit and the mistaken nun, who retire themselves from the "wicked" world, are labouring under a sectarian narcotic that robs humanity of their worth, and themselves of most valuable time while they are vainly toiling to reach the celestial realms where solitude has its delights. By shock and constant friction, grosser material contribute to the individual nobility and refinement of every social creature. The most unfortunately situated are those born and educated amidst wealthy circumstances more disastrous to the perfection of mind than extreme poverty. To grumble against Providence for a hard lot upon earth is a mistaken notion of Divine course. The greatest living sovereign of earth by draining the cup of adversity has become qualified to hold the reign of France, the most ungovernable country of Europe; and

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Weekly Review, July 25th, 1863,) nothing can be more plain: the press is "a method of extending and increasing influences," and it requires no deep penetration to discover the sort of influence which the "christian" organ seeks. But, if this champion of sectarianism is actually flourishing, the future will show the tables turned against him, patronized as he is by the worse kind of patrons, the parsons, the bigot, and sectarist, in whom selfishness is a characteristic feature. The "Gates of Hell" with the Weekly Review and all colonial sectarists will not prevail against human progress; but the "Gates of Heaven" with the Argus's sensible remarks and the increasing liberal community are pre-ordained by a wise Providence, to prevail against the corrupt press that trample upon human reason. While sectarian publications set themselves in opposition to the march of progress, as the inventor of the guillotine, they will suffer more by the instrumentality of their low motives than by the triumph of their adversaries: for it is a divine law of mind that error recoils against its perpetrator. The learned advocates of superstition are heaping upon their heads social and spiritual calamities most terrible to apprehend. "He that leads into captivity shall go into captivity." Better it is to be the down-trodden victim of oppression, than the blind leader of the blind; when both fall into the ditch the victimizer has a double exertion to go through, *i.e.* the smothering weight, and greater depth of the crevice of error out of which he will have to extricate himself, and give an awful account for every word said or written.

for my part, I bless all the misfortunes, hardships, and perplexities I have ever met with, and feel within me a mighty inward impulse that tells me, *Thou must go*. "The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

While Nature is never consulted to determine the social avocations of men, society will remain disordered and discordant in its essentials: for instance, a mercantile and calculating organization is often forced into the church, and the most lofty mind compelled to till the ground: an inventor is imprisoned into a shop, and an orator has a commission in the army; the physician ordained by Nature has no means to get his university degree, while the licensed ignoramus has purchased the privilege of dosing to death the stomach of the sick; the truly religious teacher is branded as an infidel, and the vicious intellect steps in as a spiritual broker, etc.

The nineteenth century is the last rehearsal of every dogmatical recrimination of the past: a chorus of fanatic, superstitious, and sectarian lucubrations, accompanied with **weeping, wailing, mourning, lamentation, and woe** of churches. But this noisy orchestra must listen to the laws of social harmony, when society has for its manager, NATURE, for its instrumentalists, men of Principle, and for auditors, earnest friends of Truth.

Nature teaches organization, by working everything with the co-operation of various elements; but as society is sub-organized, every association mutually repels one another, and all suffer for this lack of social means and energies. When the association of capital will blend with the organization of labour, and talent conciliates these two foes, men need work but a few hours to follow a physical avocation, in order to secure the necessities of life; and the idle class will no longer be a prey to commercial perplexities, more ruinous than poverty; consequently more time will be left for mental culture, social and family amusements. When society can emerge from the bondage of theological organization, a benign tendency will take place of combative propensities. When degrading creed will give up their hold upon human associations, the mock charity of christendom will stand abashed before universal Justice, the greatest of all human virtues. When medical assumption will be dethroned by the healing art, medico-scientific bodies will be in a poor predicament with their nostrums and clap-trap jargon. When sectarian animus and national hostilities turn their energies to promote universal peace independant of printed authority, the heart of society will be regenerated. When society bestows her maternal love upon all mankind, irrespective of birth and country, then will every member of the human family love that mother with

all his heart. War, cruelty, extortion, fraud, theft, avarice, etc., will vanish when the monster Priestcraft is no more to discourage man or render easy his reconciliation with the Divine Parent, according to ecclesiastical caprice. Then will men comprehend that no forgiveness being possibly granted by Nature for violating her laws, no moral transgression can possibly be forgiven, lest it be atoned by adequate penalty, and reform be persevered in. For God speaks to man of moral, spiritual, and celestial laws by the analogy of Nature's imperative commandments. Humanity being a grand organization of sympathising influences, will reach this development when all forms of oppression are abolished. The criminally disposed and ambitiously trained should receive the greatest amount of social love and educational attention, as the helpless cripple has a greater claim upon parental indulgence and affection than his sound brothers and lively sisters. All the fragments of our divided society will be gathered when humanity grows too large to keep the swaddling garments of religionists' associations. When society is redeemed from despotic selfish corporations, then the spirit of a new organization will animate mankind, whose motives will be, **one purpose, unity; one authority, principles; one end, happiness; one master, God;** then will there be no credulity, very little belief, but more knowledge, and **death be robbed of its sting.**

Pope, cardinals, bishops, priests, ministers of all denominations, and all other subordinate grim spectres, entrenched behind the fortress of Ignorance, will soon find the stuff for the making of them getting scarce. The many millions of enslaved souls necessary to constitute a "**Holiness**" are so many rotten bricks that will crumble when a greater number of social engineers will work at the parallels of religious inquiry. The stream of Reason, as a mighty torrent, is inundating the Protestant Church and its bastions are already deserted by the most noble-minded. The Almighty Providence is entering into an immortal covenant with humanity, and the human mind is deputed by its full development to enfranchise society of its most pernicious trammels—viz., total depravity, that has depraved man; vicarious atonement, so disastrous to his self reliance; eternal misery, so grossly misrepresenting the character of Divine Fatherhood; the Trinitarian polytheism, which is nothing short of idolatry; the existence of an individualized evil being, impugning the infinite wisdom of the Divine Author of all existences; all inheritances bequeathed from a savage tradition, and doomed to the pit of perdition which it has invented for others. The Dispenser of all blessings will supply the human mind, as a flying artillery, with the grape of new



discoveries, before which all ecclesiastical fortifications will be razed to the ground. The deserved fate that await "Theology" will bring the Spirit of Peace upon earth, reconciling man to God by obedience to Nature, the mother of mankind and the faithful interpreter of the Fountain of Love giving forth His commandments through her proxy.

Astronomy is the best source of social teaching to mankind. All stars, planets, systems of planets, execute orderly their revolutions in various directions with liberty and without conflict. The liberty given to every planet of pursuing its own particular course, and the law of repulsion and attraction exercised by the central parent is the best exemplification of social liberty and governmental control and protection. These sublime teachings are thus interpreted by the illustrious Combe:—"Man has received from his Maker certain powers of action and enjoyment, and been placed in a world adapted to his constitution. He has a right therefore, derived directly from God, (who called him into existence, and provided the world for his reception) to the full enjoyment of all his powers and capacities, but under two restrictions: first, that he shall not transgress the laws which divine wisdom has established in his own and external nature for their regulation; and secondly, that he shall not convert his individual enjoyments into sources of annoyance to his fellow-men, whom from the necessity of his and their being, must live with him in society." But yet society does not exercise towards its members that relationship which our central sun does to its system of planets. No care is taken to teach man to regulate his passions, which, remaining self-uncontrolled, are the cause of human miseries, calamities, and degradation. Society is vindictive, unjust, and repulsive, but not yet attractive, nor enjoying order. The ignorance of every man costs more to the state than the proper natural training and support of fifty similarly born men. The grain of crime prevention is disregarded by human legislation, and massive doses of revolting penalties daily enacted, to arrest unsuccessfully the tide of social mistraining. When religious reorganization is carried out, the time is not far off when government must undergo a thorough change. It is now a premature work to reform government before a new generation is reformed by a better system of education; a deplorable anarchy would be the result; and I cannot but admire the English Government, which remains solid before the difficulties and uncertainty of desirable reforms.

When Parliament will comprehend that men are best governed from within their own moral organizations than by outward restraint, then legislators will meet the requirements of society

in taking the human body for legislative pattern. The legislature of a country is, the mind that has to conceive and determine according to the physiological principles discovered in its social constitution. Before courting the approbation of constituency, and seeking for popularity, legislators should have given proof of fidelity to the principles that govern their well-being, *i.e.*, sobriety, integrity, and every social and domestic virtue. The executive should exercise the organ of volition imparted by the superior wisdom of social physiologists, the government's employers will officiate as the hands and feet, and the general wheal of the body be represented by the mass of the people, so that the hand cannot say to the mind, *I have no want of thee*, nor the mind to the feet, *you are beneath my notice*. A wise government thus constituted would resemble much the barrel maker, who takes every loose piece, putting the hoop of binding principles around all its parts, and thus renders every stave an indispensable and useful part of a stupendous whole.

Labor is a divine ordination enjoyed to every member of the human family, and idleness a great wrong perpetrated against society. No bread is sweet that has not been earned by the sweat of a man's brow. Work is also as much a moral necessity as an indispensable requirement of health; and to all men and women Nature preaches the gospel of labor. Woe to those who disobey her good tidings, for such disobedience rusts the mind, freezes the faculties, and leaves man as a rough draft.

Courtesy is a valuable acquirement of social intercourse, and is the most beautiful characteristic of our deceptive civilization. But "*all that glitters is not gold*," and it is a strange fact that all literary men that have left immortal monuments of their great talent were most bashful in fashionable circles. Descartes was out of place in a drawing-room, and Lafontaine, who exhibited such exquisite wit in his fables, was dull and stupid in society. Buffon the great naturalist was also lost among gay and talkative persons. Great philanthropists and celebrated moralists have never been extra gallant near the fair sex: and you have to fathom great men deeply before they will reveal their worth in a vain world. Modern courtesy that does not spring spontaneously from the heart is a counterfeit of real sentiments on the part of many. The courtesy of the untutored Indian of America, and Otaheitie Islanders has proved to me more christian like than the sectarian politeness of civilized Londoners.

Social amusements and cheerfulness are as necessary to keep up the health of mind and body, as relaxation of the string of a bow requisite to preserve its elasticity. Kind, sympathetic,

friendly, and talented social meetings are the most powerful medicinal antidotes to the plodding cares and disappointments of life. But the sectarian, with his undisciplined awe of God, his long-facedness, bible reading, his pious thanksgiving after luxurious desserts, and blasphemous disobedience to the authority of Nature, by rendering themselves disagreeable to others, are obliged to narrow their circle within the serious devotee of their gloomy form of worship. By repressing the requirements of Nature, the bigots fall victims to dyspepsia, monomania, melancholy, or become harsh and bitter because of their world-hating disposition. As their affected piety does not spring from devotedness to Truth, Justice, and Righteousness, but from selfish motives of moving the Divine Dispensor of blessings, to insure His partial favoritism (which is tantamount to flattering an easily to be deluded despot), they reap the most immediate penalty of their fearful ignorance, with every fresh complaint, new discord, and relapsed disharmony, to which they are liable. I believe, in fact, that the British people support the medical profession better than any other country because of their perverted religious habits, that banish social enjoyments on every Sabbath day, while they gratify their gross appetites for heavy meals, and remain in indolent torpor during the remainder of the day. I have also noticed that among the English community the Mondays and Tuesdays are days that call for more medical attendance than any other day of the week.

The absence of social enjoyment is certainly more injurious, and irreligious than its excess. Refined entertainments are the rest of polished minds, as coarse amusements are indicative of vulgar souls, and the absence of hilarity the dark course of life, afflicting bigots of all sects and countries. If society had as many places of public gratuitous mental recreation as they have sectarian prisons, how quick the misled or lukewarm religious mass could be warmed to a higher, moral temperature. The past has already proved that human senses, sentiments, and manners have been more refined by the plays of Shakespeare and Moliere than by any theologian of England and France. These two geniuses, by their profound knowledge of antropology, have more contributed to the grandeur and judgment of their respective countries than any system of religious ethics. The former has moulded the characteristics of the advanced English intellect, and the latter has developed the clear-sighted social appreciation of educated Frenchmen. The two different influences accounts for the lofty tendency of the English mind, and French tact for detecting religious hypocrisy and social eccentricities. When the theatre will be better appreciated, it will be supported by the



government, instead of unsafe, superstitious scaffoldings, and thereby an instrumentality for inculcating moral and social virtues into the popular nurseries of crimes and vices, will be discovered to save at the same time much of the expense entailed upon the keeping up of judges, magistrates, police forces, detectives, and penitentiaries.

In fact education is nothing else than the fostering of natural growth of humanity as a single individual. Although of divine origin, mankind has commenced from the lower state of savagism, become barbarian, then patriarchist, fanatic, and is now a **sectarian rascal**, or a refined savage, the natural prolific of the elements of its actual education, *i. e.* falsehood, covetousness, selfishness, pride, fear, sensuality, and indolence. In spite of the great help received from enlightened philosophers, this personation of the human family will undergo no sudden change, and must progress in perpetual obedience to the unchangeable laws of the Ruler of Nature. To attempt to change man's heart because it is wicked, is as absurd as to change a man's legs because of his first missteps when attempting to move with his unsteady organs of locomotion. Those that defend such foolish theological nonsense stand in need of a change of head on their shoulders. Though man cannot yet determine either his origin or his destiny, it is nevertheless a blasphemous misrepresentation of the character of the Deity to admit that man's primitive nature is a mark of divine failure, or that a single member of the divine family, (*divine*, because proceeding from the originator of all beings,) may be left unprovided by an Omniscient and Benevolent Father, with the means to gravitate to the ultimate harmonious position attainable to all.

Sailing upon the agitated sea of social reformation, propelled by the steam power of knowledge, having for ballast moral integrity, many living pioneers of human progress are as many meteors ready to convert a perverted society into a harmonious community. But when the numerous cries of *assist the blind* are uttered at every corner of the street, it is a difficult task to let in wisely no more vivifying illumination than the present condition of society can admit in recovering from mental cecity. I apprehend that, having fallen myself in this extreme, I shall do less good than many less bold but wiser reformers. Nevertheless, though branded as an "infidel" since I commenced to speak as I felt, I shall be faithful unto death to my philosophy in which I have progressed without wavering since I assumed my own government. I shall water my trust to the principles of nature with the sweat and tears of poverty if necessary; in faith bury it in the sands of sectarianism, conscious that a coming generation

will manure this arid soil, and the 'germ I have planted pushing itself up, will become a mighty tree, whose expanded ramifications can shelter the weary, while its fruits of universal concession, peace, and harmony shall ripe for the coming age of Reason.

As I religiously trust that the Divine Being will speed the right—" *that light will overcome darkness* "—so I have the glorious conviction that such will be the voice that shall awaken the sleepers. There shall be wailing in the desert and lamentations in the cities, and a universal thirst for the fulfilment of all these methods of instruction that will tend towards the reformation, the elevation, and the sun-light of future ages. Until mankind hearkens to Divine instruction through the medium of moral intuition, the waters of desolation shall sweep over the length and breadth of his beautiful dwelling place, the earth. But when the light of reason has become his guiding star, he shall live in a daily paradise of harmony and love. Let him Beware, and keep his feet from slipping into the degrading depth of Ignorance, while the teaching of wisdom is within his grasp."

AMEN.

